Marks of a World Christian

DANIEL JOHNSON FLEMING

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EVERYDAY LIFE SERIES

Marks of a World Christian

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TO
MY SISTER LOIS

FOREWORD

Internationalism has always been implicit in Christianity. During three great eras of Christian expansion this internationalism became consciously explicit in the Church's outreach to non-Christian lands. An analysis of the missionary consciousness back of these great movements ought to yield certain fundamental elements that should characterize every Christian. We turn to what, historically, has been Christianity's highest expression in order to see more clearly the mind which each Christian should bring to bear upon the world.

Throughout this little book it has been assumed that, ideally, there is no difference between the Christian and the world Christian. Being a Christian is not a matter of the here or the there of an act or an attitude, but refers to a certain characteristic response which is independent of geography.

It is hoped that these studies will help both individuals and churches in self-examination. The analysis found in these successive chapters does not attempt to be exhaustive, but certain outstanding elements have been chosen for consideration. One or another of these nine "marks" will probably need emphasized development, in order that the spirit which we bring to the world's great problems may be both Christian and international.

D. J. F.

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CHAPTER I

Consciousness of the Larger Self

Indissolubly knit together are myself, other folks, and God. This triangular relationship is characterized by a very real solidarity. To this living, vital, interpenetrating organism is given the name, the larger self. Now a consciousness of this interrelatedness and interdependence of life is one essential for a great new constructive era. Let us first consider this truth in the form of an ancient analogy.

DAILY READINGS

First Week, First Day: The Family of God

He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said,
For we are also his offspring.—Acts 17: 26-28.

In these verses is made one of the great generalizations with reference to mankind. However, long before this declaration of the essential unity of the human race in one great family or household, we find that occasional prophetic minds were thinking in terms of humanity. It is worth while to read right through the thirty-two verses of names and peoples found in the tenth chapter of Genesis in order to come from this to the first verse of the next chapter. The religious value of that long list of names is in the realization that all races of the earth belong to the same great family and are really kinsmen. There is one family of God—not many.

Have we ever seriously considered the obligation arising from this great truth? It involves an international community of interests and responsibilities, an international fellowship in gain and loss, in honor and dishonor. When men say with

Meredith Townsend that "something radical, something unalterable and indestructible, divides the Asiatic from the European, . . . they are fenced off from each other by an invisible, impalpable, but impassable wall as rigid and inflexible as that which divides the master from his dog,"[1] they are forming the background in thought for racial war. It is the denial of the implications of mankind's unity in one family that makes nationalism dangerous. On the other hand, the thorough-going acceptance of those implications would crowd out selfish suspicion and aggression, while dignifying and ennobling national individuality and attainment. Success in the acceptance of the truth may be tested by the mutual attitudes between peoples.

It is a growing realization of this truth that is causing a gradual disuse of the word "foreign" in connection with missions. With one blood, one human family, there can be no sharp line between obligation to community, to nation, and to the world. It is that larger outreach, however, which we have known as foreign missions, that preeminently makes its great heroic venture on the fundamental soundness of the postulate of today's teaching. Foreign missionaries act on the conviction that the solidarity of the human race in God's family is true; they thereby become the most powerful agents for creating the realization of that truth.

The intelligent assimilation of the truth as to the essential unity of the human race on the part of any individual or group, is a real attainment. When can it be said of us, as of Jesus: "He is not ashamed to call them brethren"? (Heb. 2:11). Or when will we join with him in saying: "Behold my mother and my brethren! Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. . . . My Father, and your Father"? (Matt. 12:49, 50; John 20:17).

First Week, Second Day: Still Struggling for Monotheism

Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, . . . I am Jehovah, and there is none else; besides me there is no God. I will gird thee, though thou hast not known me; that they may know from the rising of the sun, and

[1] "Asia and Europe," pp. 50 and 150.

from the west, that there is none besides me: I am Jehovah, and there is none else.—Isa. 45: 1, 5, 6.

There is one body, and one Spirit, even as also ye were called in one hope of your calling . . . one God and Father of all, who is over all, and through all, and in all.—Eph. 4: 4, 6.

For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him.—Rom. 10: 12.

We shall never attain the democracy of God until we have a common, vital, monotheistic faith at the spiritual basis of our lives. There was a time when tribal gods were commonly worshiped. This was true amongst all neighboring peoples in Isaiah's time. Even Yahweh, himself, had been honored as the exclusively national God of Israel. With magnificent insight, however, the prophets declared Yahweh to be the controller of the whole world. Isaiah believed that even the foreigner, Cyrus, could be considered an anointed servant of Jehovah. Amos must have astounded the people of his day by declaring that God does not love the Israelites more than the Negroes (Amos 9:7). And a beautiful Syriac rendering of Isaiah 9:7 says that "Great is his kingdom and of his dominion is there no frontier." Hebrew prophecy was the interpretation of history in terms of God's purpose, and increasingly was it perceived that this purpose was utilizing other nations along with Israel.

Signs are not wanting, however, that even in modern times many have been worshiping tribal gods. The aspirations and petitions of many a prayer during the War revealed an unconscious survival of belief in one's deity as limited to one's area. Are we willing to believe that some non-Christian monarch or people may be chosen agents in the hand of *our* God? Do we really acknowledge to ourselves that the Alaskan and the Burman, the Korean and the African are just as dear to God as we? Let us with warmth of conviction exclaim: "God's in the Occident—God's in the Orient."

First Week, Third Day: The Essential Condition for the Larger Unity

There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus.—Gal. 3: 28.

Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.—Col. 3: 11.

In yesterday's reading we saw the fundamental basis for the larger self; in today's, Paul shows us the essential condition for its attainment. Distinctions of race, of social position, even of sex, become relatively unimportant *in Christ*—that is, in our becoming Christian. When God's Spirit dwells in us, a life is possible that is superior to these differences. They are not non-existent, but they seem superficial compared with that sense of deeper unity which comes from realities disclosed in Christ.

That any two human beings are coequally children of their Father is a vastly more significant truth than that one is a Jew and the other a Greek. Once catch a vision of man's common relationship to the one source, God, and we see that the realm in which we share is vastly larger than the realm in which we differ. In all the mystery of our origin, in all the vastness of our resources, in all the hope for life ahead, we are conjoined with every other human being. What in comparison is the differing social status of master or slave? If woman must be born again in the form of man in order to be saved, as is held in popular Hinduism, if she is a distinctly lower order of being as in Africa, then of course the distinction of male and female is enormously and far-reachingly significant. But if through Christ we see the reality of the spiritual oneness of man and woman, and contemplate their common privilege of living the eternal life in time under the care and by the power of God, this common dignity overshadows and ennobles every other thing.

Sometimes a catastrophe brings about this consciousness of simple humanity. When Robinson Crusoe first saw the man Friday, the fact that they were fellow-humans was more dominating than color or creed. When the earth's crust shakes and terror drives people from their homes, the members of the heterogeneous company huddled in a place of refuge are more conscious of their common human frailty before this mighty force than they are of old distinctions that loomed so large in days of safety when they forgot their God.

But what the earthquake can do for a night, Christ can make an abiding attitude. Fellowship with him gives a spiritual perspective that is vital for all time. The world must catch

from him the overwhelmingly greater significance of what unites rather than of what separates mankind. Those individuals and those nations who really try to follow him will find amongst themselves an identity of interest and of aim that will command attention, to the exclusion or correction of the things which now divide.

Here, then, is a practical test for every Christian. Amid race prejudice and national rivalry, does the deeper unity stand out for us? Do we feel closer to a Chinese or an African who is trying to be a Christian than we do to a fellow-countryman who is making no such effort? Can we ever have a league of nations without a deep sense of our underlying unity?

Paul does not underestimate the magnitude of this change in point of view. To him it is a moral change that can be likened only to a new life, the putting on of a new man. Paul never would have tolerated two classes, Christian and world Christian. Becoming a Christian meant to him something deep and thoroughgoing. In these two epistles he testifies to a wonderful change in attitude. I ask myself two questions: Has there ever been such a change in my mental attitude? If so, would I consider it, as Paul did, so great an evidence of God's working in me that I would write it to my friends as "good news"?

First Week, Fourth Day: The Interrelation of Peoples

But speaking truth in love, may grow up in all things unto him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.—Eph. 4:15, 16.

That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it.—1 Cor. 12:25, 26.

For none of us liveth to himself, and none dieth to himself.—Rom. 14:7.

That apart from us they should not be made perfect.—Heb. 11:40.

Most of these verses were spoken primarily with reference to the Church as an organization. Today they seem equally applicable to the whole world. For not only the physical but the mental seismographs in every land are sensitive to the smallest shock at any place. A pistol shot in a small Bosnian town could set four-fifths of the world at war. True, also, are these verses if applied even to things no more profound than the cross-section of the day of a modern man. "When he rises, a sponge is placed in his hand by a Pacific Islander, a cake of soap by a Frenchman, a rough towel by a Turk. His merino underwear he takes from the hand of a Spaniard, his linen from a Belfast manufacturer, his outer garments from a Birmingham weaver, his scarf from a French silk grower, his shoes from a Brazilian grazier. At breakfast his cup of coffee is poured by natives of Java and Arabia; his rolls are passed by a Kansas farmer, his beefsteak by a Texan ranchman, his orange by a Florida Negro."[2] And so on through the day—a million men and women and children have been working for him; and in return he should add his mite to the common stock upon which others draw.

It is not enough, however, merely to recognize these interrelations. We must also see what lies back of these contributions to our lives. Our coal, our clothes, our ornaments—these things are a part of our system, are a part of us. Many of these things are the fruit of slum conditions and represent, not something apart, but the reverse of what seems like the splendid fabric of our lives. In the graphic figure of H. G. Wells, "The wide rich tapestry of your lives comes through on the other side, stitch for stitch, in stunted bodies, in children's deaths." And what is true in the social and industrial world holds true in the international. In fact, Norman Angell's "The Great Illusion" holds as its thesis that no people can possibly benefit itself by conquering, impoverishing, or even forcibly annexing another people. The other nation also is part of the larger self, and we suffer with the other member.

But even if there were no unsocial conditions of production of which to think, would we be relieved of responsibility? Can we take from Rome, from Greece, from Arabia, from Egypt, the very words and numbers that we hourly use and

[2] George Harris, "Moral Evolution," p. 36.

feel no sense of obligation in return? Shall we accept from Japan and China the ripe fruitage of their rare arts and feel that the whole debt has been discharged when a mere money recompense has been made? Something more than the removal of downright selfishness is needed on the part of the individual and the group if class and racial troubles are to cease. There could still remain that preoccupation with one's more narrow range of interests that obliterates all sense of solidarity. *What we need is a consciousness alive to the significance of a membership one with the other.* We should not need another war to burn into us the awful results of attempting to live unto ourselves alone.

Let us, on the other hand, not fail to draw inspiration for resourceful constructive work from a vivid realization of our interrelationships. For every social reformer, every religious worker, may know that each victory that he wins will benefit not merely those whose interests he immediately seeks to serve, but also his awakening fellow-members the world around. So real and intricate are our interrelations that the removal of unchristian principles from the social institutions of any land makes the progress of every other land just so much more possible. If we long that God's will should be done anywhere, it is wise and reasonable to keep in mind the whole, to work and pray that "thy will be done on *earth*."

First Week, Fifth Day: God's Kindergarten for Eternity

For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ. . . .

Wherefore also I was hindered these many times from coming to you: but now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain.—Rom. 15: 18, 19, 22-24a.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia,

they came down to Troas. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.—Acts 16: 6-10.

Every night as we look up at Orion or the Pleiades God is encouraging us to live more magnificent, inclusive lives. Put yourself out in the universe and look back upon the tiny, half-cooled orb we call the earth. Here is where God has set us for a few days to train us for eternity. A few continents, a few peoples, myriads of stars to draw us on—such is our kindergarten.

Notice how Paul had learned this lesson. The book of Acts deals with great sweeps of geography. Along the great Roman roads, through the great centers of government, Paul not only thought but went. Troas was Paul's door to Europe —Rome and Spain lay on ahead. It was because Paul could think in the world terms of his time that the first great expansion of the Kingdom was made possible. Into the range of his thinking and sympathy had come his whole world. Who does not feel that Paul had already graduated into an ampler school?

Francis Xavier was another who had learned to grasp a world. He was sent forth by Loyola with the charge, "Go set the world on fire," and in ten crowded years he gave his message in India, Malacca, Ceylon, Cochin, Japan. When, finally, his life burnt out at the gate of China, he was planning to preach Christ through that empire, and to evangelize Europe by way of Siberia. "Eternity only, Francis, is sufficient for such a heart as yours," wrote his master, Loyola, "the kingdom of glory alone is worthy of it."

The question for us is whether we, with the immensely increased resources at our command, have left the primary grade with reference to this little ball on which we live. Have we Paul's grasp of facts? Can we, like him, think in continents? Many of us have but begun to learn this first lesson for world citizenship—mere expansiveness of sympathy. America has a greater challenge than any other nation to leave the provincial and to develop the international mind. If the president of the National City Bank can declare that

the banker of the future must be an international thinker, how much more must the Church rear up Christians who can think in world terms. In the New York subway an advertisement of chewing gum has actually been pictured against a background of the globe; and surely the Christian, because of his being such, should be able to think as far around the world as South Dakota wheat is carried. A world-encircling purpose and vision is needed right through our church membership. Can you think beyond the bounds of your own community, or state, or nation? Are you accustoming yourself to think in world terms?

One must make the start and live with it daily, for one does not pass from parochial to world thought over night. John Wesley had it when he spoke of the world as his parish. William Lloyd had it when he said, "My country is the world; my countrymen the inhabitants of it." The shoemaker, William Carey, had overcome provincialism when, in reading the life of David Brainerd, he could not but ask, "If God can do such things for the Indians of America, why not for the pagans of India?" Alexander Mackay became what he was to Uganda because a father knew how to trace the journeys of Livingstone on a map before the boy and because a mother's heart had thrilled to tales of missionary heroism. Today a band of twenty-five thousand American, British, and continental missionaries are working at a world problem. Modern missions have caught the vision of the world and are at work for mankind. Have you caught it? Are you growing more able day by day to pray "Thy kingdom come" with new content not only in the quality but in the expansiveness of that conception? The modern mind and heart and conscience must not have frontiers.

First Week, Sixth Day: Self-Identification with the Larger Group

And Moses returned unto Jehovah, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.—Exodus 32: 31, 32.

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish

that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.—Rom. 9: 1-5.

In these burning words Moses and Paul reveal the completeness of their identification with the larger group about them. Is anything like such attainment possible for us? Did that young lieutenant have it when a shell fell, about to explode, amongst the little group for which he was responsible, and he impulsively threw himself upon it?

Some attain this identification through patriotism. "What do I want with money if my country fails? If Russia loses, I lose; if Russia wins, I win." So spoke General Tatisheff, an out-and-out Christian patriot, in answer to his friends who thought him foolish to sell all his property that the proceeds might be used by the Government.

Some approach it through gratitude, as did a patient in South China. Having recovered from a severe sickness in the mission hospital, he showed how far his old exclusiveness had been changed by presenting to his ward a handsome tablet, bearing characters which signified, "China with outsiders one large family."

Through devoted response to Africa's deepest need, Francois Coillard came still closer to self-identification with the larger group when, in 1898, on his third journey to that land, he said, "I am departing for the third time to Africa—poor Africa! Ah, if one could only give oneself to her until the last hour of one's life!"

On the other hand, how easy it is to miss the attainment of the larger self, even where failure is least expected. The missionary, having responded to a world call, may find himself so engrossed with the detailed routine of an Indian district that all interest in the progress of the Kingdom in other lands is crowded out. He may find himself with less knowledge of world-wide missions than when he was at home. A president of a foreign missionary society can actually be so enthusiastic over the foreign aspects of the work that she is vexed when the prayer-book for home missions is bound up with that for foreign missions; or chafes when the Negro,

or the Mormon, or the immigrant question comes up for discussion. It is possible to realize the far-off, and yet quite ignore the near-by self. Whenever we identify "Christendom" with the Western nations only, or confine "heathendom" to the Orient we have failed.

Perhaps nowhere more than in prayer do we see the meagerness of the self we have attained. "Bless me and my wife, my son John and his wife, us four and no more," is the classic embodiment of the microscopic self. On the other hand, we find a beautiful example of an expanding self in the simple Panjabi Christian, Gulu. Once a desperate character amongst the outcastes, he is now known as one of God's great intercessors. One day Gulu came to his American friend and said: "Sahib, teach me some geography." "Why, Gulu, what do you want with geography at your age?" "Sahib, I wish to study geography so that I may know more about which to pray." Shall not we examine our prayer life—that for which we care enough to intercede—as one index of our growth?

First Week, Seventh Day: A Prayer for Human Solidarity

As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.—John 17: 18-23.

We often read these words with no larger application in mind than the abolition of lamented denominational differences. The union of such Christian sects as have come within our range is as far as our longing goes with this prayer of Christ's. Many of us do not include in conscious thought in connection with these verses such great com-

munions as the Roman Catholic, the Greek Orthodox, and the Syrian Church in India.

But can any interpretation of these words be complete that confines its thought to European man, or Anglo-Saxon man, or even to white man? When between the Western and the Eastern, barriers fall down, and each sees that he cannot be the man he ought to be without the other; when "for their sakes" we sanctify ourselves, and include in the word, "their," other peoples as well as other individuals; when reciprocity, mutuality, and true oneness mark interracial relationships, will not this go far toward answering Christ's prayer for evidence, in order "that the world may believe that thou didst send me"?

In no place do we have the social character of personality more vividly brought out than here. Our social environment is one that includes not only our closer circle but the whole world of peoples and God himself. Anything that makes for isolation, makes for poverty of personality.

How is this potential solidarity of all peoples and of mankind with God to be made actual? When "the love wherewith thou lovedst me may be in them, and I in them." It is love as inspired by Christ that binds together.

COMMENT FOR THE WEEK

I

If a child is asked to tell us where his "self" is, he will probably point to his body. In fact, in answer to the question as to what constitutes the self many of us might naïvely reply that it is that of which a photograph can be taken. We say, "That is I," pointing toward the picture or to our reflection in the mirror. But no man can be wholly found between his hat and his boots. And yet some of us keep on thinking of the self as in some way enclosed within one's skin. If we have not stopped to reflect, this conception of an epidermal self may never be displaced.

Every new interest, however, is an addition to one's self. Each new activity, each new enterprise that calls forth our cooperation constitutes an expansion of the self. If Red Cross work really moves me, it actually becomes a factor in my self. If my impulses find satisfaction in helping Baillie save the Yangtze valley by reforesting Pearl Mountain, then this interest, by very virtue of this fact, becomes a part of my ego.

If I have accustomed myself to act in such ways that the recital of Belgian or Armenian misery makes me restless until I go forth in some sort of aid, then this interest in relief is a part of myself. On the other hand, if what really moves me is the turning of my tens of dollars into hundreds and my hundreds into thousands, then that interest is the measure of myself. Just because my powers find satisfaction in these ends or purposes they comprise a part of the "me." Psychologically then, the self is as wide and large or as small and narrow as one's interests.

Now although in reality the self is thus expanded, *there is a tendency in all of us to identify the self with a part only of its whole range.* Of necessity most of our activities are narrowed down to a pretty small range. There is the daily round of dressing, breakfasting, and securing the means for shelter and the sustenance of life. Just because we generally are acting for this more narrow and limited range of self, we tend to identify the self with these habitual interests. For the law of habit is at work in all of us. Since most of our activities center about a narrow range of personal interests, we overlook the fact that we are really larger—or may be larger—than this realm. One may be interested in buying a new automobile for one's family or in welfare work in the slums, but in either case it is the self going out to a particular object. One may aspire to securing a half-pint bottle of cream each morning for one's oatmeal, or may go out to Higginbottom's agricultural work for India's farmers. It is the self, however, that goes forth in either case. The real question is as to the kind of self you have.

II

It will help us to answer this question if we catch *the real significance of such words as "selfish" and "unselfish."* We use them to describe the behavior of men. But strictly speaking, if what we have just said is true, there is no such thing as absolute selflessness. It is only because people have formed the habit of going forth to a rather narrow range of interests that this more narrow range prevents their full conception of what constitutes the self, so that any interest outside this range is said to be *un*-selfish. To the hard familiar round to which habitual response is made, the word "selfish" is applied. Similarly from this point of view it is possible to

say that there is really no such thing as absolute self-denial. The conception underlying its use implies a limitation of the self to the more personal immediate interests. If we were not in the habit of having a petty expression of ourselves, the word never would have been used.

What then is the real significance lying back of such words as "unselfish" and "self-denial"? Of course they have their value in common speech, but one should realize the confusion into which they may lead one's thinking. "Unselfishness" does not mean lack of self, for all that we do must be in response to some satisfaction our self gets in the act, but it refers to the kind of self that gets the satisfaction; it signifies a truer sense of values. "Selfish" is used to describe a person who centers on only a part of his whole possible self and who manifestly works for this smaller so-called self. What makes selfishness selfish is not that certain activities or interests secure the welfare of the self, but that the self that is served is a small and narrow self in comparison with what it might be.

What has just been said enables us to realize that there is a perfectly natural psychological reason why we are rather vexed to have the cause of child labor, or the mountain whites, or the Mormons, or a school in Africa brought before us. Such things make demands not only upon our pocketbooks, but primarily upon our capacity for expanding our range of interests. They may easily require a readjustment of what constitutes our self. These causes may involve the renouncing of the old self and making a new adjustment in the light of the new possibilities of activity. Now the breaking of any habit is more or less unpleasant. We tend, therefore, to resist any ideal expansion of the self beyond the customary range. If it requires rather unpleasant concentration and effort to acquire a new stroke in swimming or to learn tennis at fifty, it is just as natural that there should be something taxing about altering the habitual trend of our interests. If you are not used to such readjustments, if you have not kept yourself flexible through habitual response to public and national and international spirit, such rearrangements are likely to be very trying.

The process of readjustment is the only kind of self-renunciation that is moral. Renunciation is not a dying to the real self but only to the sin of narrowness. It is really

an enlargement of the self—a realignment, with the new data taken into consideration. But the ideal world citizen is alive to the demand for a constant readjustment of the self. In each case of choice the decision ought to be for the highest largest purpose that can be visioned. This may mean proceeding with activities that will secure you a college education, or will make the comfort of your wife and family secure. Or it may mean launching out for a bank position in South America or a big task under some mission board in China. Whether the decision is selfish or unselfish depends on whether you have enlarged the circle of your real self to include those other wider demands upon your consideration, and whether you act for the common good of this new circle. The obligation is not for any particular act, whether geographically near or far, but for an expanding self which will in each new enlargement act on the highest purpose that can express the greater self.

From our daily study this week we want to catch the duty and the joy of expansion. For we must be like God in this as well as in other respects. He did not merely love, but he loved "the world"—the largest possible circle as far as we are concerned. "Ye are the salt of *the earth*," Jesus said —not merely of Palestine. "Ye are the light of *the world*"— not merely of your small circle. We rejoice to think that infinite reaches are ahead of us; that *God has set no limit to the development of this capacity of going out to larger and larger ranges of interests and of entering into wider and wider relations with human beings.* Part of the process of becoming perfect as he is perfect is to attain range of love as well as quality of love. If any man would save his life, that is, if any one is going to hold on to his small self and try to wall in what he is at any point in his development, then Christ says he will lose the only thing that can be called life. But if any man will lose his self—if any man for Christ's sake will break through the crust that habit is ever forming about a given self, he will find a newer, richer, larger self—he will save his *life.*

The attainment of the larger self should therefore be a matter of immense importance to everyone. It is a part of the saved life. One may not sit lightly back and say that he has no interest in the world outreach of his church, any more than he may say lightly that he is not interested in

becoming holy, or righteous, or loving. Even to be preoccupied with one's own affairs to such an extent that one is oblivious to the needs of others, or to be too indolent to conceive or to strive for a larger self, is a serious matter—it is to miss the goal! A good many people in our churches who refuse to think of the needs of foreign lands, and who have never learned to go out in prayer and gift and service for them, can honestly say that they are not consciously acting on what the world calls self-seeking motives. But nevertheless their self is smaller and less rich than it might be. Interests are the measure of the self, and the question at stake in this first standard for world service is the kind of self you are building up.

III

Let us enter into the appreciation of the far-reaching complexity of the self from another angle. We are all impressed with the extent to which the nineteenth century has bequeathed to the twentieth a problem of interrelationships hitherto unknown in the history of the world. The War emphatically reveals the interlacing of the races: Chinese Christians from America are sent to France to minister to Chinese laborers there; purdah women in India knit for their soldiers in Europe; every time we put a piece of white bread to our lips we are reminded that the fate of the world for a century ahead lies in no small measure in just such acts. We tried, at first, to go our way, with the idea that the War did not concern us. But such a course was impossible.

Even before the War thoughtful minds were noting the increasing interdependence of nations. They saw the stream of student life flowing from every land toward the great centers of Western learning. Hookworm was found to prevail all round the world; and its eradication must include the planet. Both the tares and the wheat of one field pass over into the next, for thistles as well as maple seeds have wings. So, too, in child philanthropy the mill conditions of Japan and China must be considered, as well as those of America and England. The thinking and the acting of a world are reported to our doors each morning for a mere pittance. Great human causes like the woman's movement and the spirit of democracy are surging through the world,

calling for a new breadth of vision and depth of wisdom. There are no longer any foreign nations—there are those with different languages and customs, but they are all right at our door. No longer do we speak of sundering seas; the oceans have become a bond. Inextricably linked up are we with a world society of immeasurable intricacy, complexity, and pervasiveness.

IV

But what has this to do with me? How is the self which I identify with my own individuality concerned in this movement? Much every way. Let us therefore think further about this self and see what it really signifies.

On the one hand there is *an extreme individualistic conception of society.* Suppose we have a stone wall before us. Can we, by way of analogy, use the stones of different shapes and sizes to represent the varied individuals about us? And in like manner may we take the wall to represent society? Without doubt we have a certain consciousness of separateness and of freedom of will and with this comes the feeling of personal responsibility. From this point of view we do seem almost as separate one from the other as those stones in the wall. In this mood we may grant that an individual may submerge and lose himself in a crowd, yet we are apt to think of this same individual as emerging from the crowd to live a life of reason by himself. With the stone-wall theory of society, salvation is as simple as the rescue of individuals, and evangelism needs no other method than an appeal for a change of will. Furthermore, he who goes forth to world service may imagine that he can transfer his "self" with more or less completeness from one social group in America to a place in some distant society, just as a stone might be taken from this wall and be put more or less unchanged into some structure in a foreign land.

V

But my "self" is not done up in a little bundle which ends with my finger-tips and which can be removed from place to place with more or less completeness, as a brick might be transferred. We are seeing more clearly than ever *the social character of Christianity.* Many a one who goes as a mis-

sionary to a foreign land has had this impressed upon him. Not infrequently such ambassadors are rudely awakened to the fact that the Christianity they had come to give was not wholly in themselves; that what had sustained them and made them what they were at home was the uplifting influence of friends, associations, the whole church connection, and the general Christian environment in which they were submerged; that apart from this larger self they had less of the real thing in them than they had supposed. As a matter of fact, every person who goes abroad commits partial suicide in the limited sense that he has to some extent broken up the old self and left part of it behind.

Social workers especially emphasize this aspect of the complexity of the self. They see so plainly the effects of the pressure of the great social forces on the individual that some are wrongly led into a kind of social fatalism. The individual seems to them to be merely the resultant of the ever-present social forces, amidst which he lives.

Salvation is turned over to this social pressure and the individual is relieved of responsibility for exercising his will. From this standpoint the individual is not a stone in a wall but a point in a mesh—a network—binding him inextricably with all the human and material environment about him, that is, a center of relationships. We might call this the "network," as over against the "stone-wall" view of society.

VI

Now each of these points of view is partially right and partially wrong—right in that it truly represents life from one particular point of view; but wrong when it sets up its aspect of life as a picture of the whole. For human life, like an ellipse, must be regarded from two foci. From one pole of the ellipse human life does seem to have its separate individual aspect. But this must be recognized as not the whole truth, but an abstraction from the whole. There is no such thing as an absolutely separate individual in the strict sense. There is only an individual aspect of the fact of life. The other pole of the ellipse gives us the social point of view, and shows us how interrelated each part of society is with other parts. The world servant will be alive to the duties and responsibilities of both these poles. But it is the second aspect upon which we are centering thought

in this chapter—*the fact of the larger social self, which exists in its ramifying interrelations whether we are conscious of it or not.* We are not going to think of ourselves, then, as so many separate matches in a match-box. Our consciousness will not be of a self as a separate, detached, more or less fixed entity, which may or may not take on college, community, or world interests. One comes to realize that the entering or not upon these new interests determines the kind of self he is to be.

VII

For the individual this conception of the larger self is a challenge to become cosmo-Christian, to pass from the class of spiritual defectives. Much as the habit of world thought has been developed since 1914, we must still more acquire a consciousness of humanity. The activities of some people take place in such a narrow circle that they are not able, except in their highest moments, to get beyond its narrow confines. There is a tendency for such to respond as did that African, who, called to help a man whose boat was sinking and who could not swim, stood calmly on the river bank, and said: "He is not of my village."

On the social side it is a call to search out what men have in common and to work unfailingly against whatever unnecessarily divides them. It will enlist him in breaking down the barriers of social stratification which threaten the unity of the human kind. He will not rest in mere negatives such as showing the lamentable effects of war, or mere avoidance of those things which lead to international strife, but there will be a positive emphasis on what draws people together in objective endeavor irrespective of national boundaries. He will see that he cannot be Christian in the full sense until this larger self is Christianized—until the whole social order is Christianized. He will see that he has corporate as well as merely individual responsibilities. On the psychological side, the conception of the larger self will be a summons to each one to acquire a disposition of the mind which will be hospitable in the face of each new demand on one's interests. It is a call to the international heart and mind. As the complexity of our relationships becomes more involved, each generation increasingly needs individuals who have visioned with insight and tenacity that we are members

one of another, and recognize the world sweep of the obligations of discipleship.

For the Church it is a challenge to provide a gospel suited, not simply to the individual, but to that larger social life which, in these modern times, one may well claim is the most obtrusive aspect of life as he actually has to live it. The Church must realize that many will be testing it by the solutions which it can bring to problems of national and international relations. If the Church is at all to fulfil the possibilities of the larger self, she must assert the lordship of Christ not only over the individual but also over the corporate relations of men and women. This lordship must be manifested at the back doors of houses, in industry, in business, in politics, in international relations. So insistent are the problems of the larger social self, that, unless the Church unfolds the application of Christianity to these phases of our lives and gives to the solution a sanctity and spirit of her own, she need not be surprised if the modern man turns from her. The larger self must be evangelized and saved.

The foreign missionary will feel that he is enabling his home constituency to realize their larger selves by administering their work abroad. Missionary societies are the organizations through which the broader self-realization is made possible. It is indeed an inspiring thing to think of 25,000 Protestant missionaries, off in their thousands of villages or city communities, inculcating principles that lie at the basis of all Christian democracy and all permanent international good will.

For peoples of other lands this standard of world citizenship will, for example, lead them to approach their problems of sanitation not simply for their own local good. They will be led to see that public hygiene is a problem of international duty, that the mastery of bubonic plague in India is of vital concern to all the world. They will see how all mankind is bound together with them and how they can show their sense of brotherhood in practical deeds of genuine and sincere cooperation in efforts to make the world safe from international disease. It is this spirit that led a Chinese carpenter in one of the furthest removed villages from Tientsin to bring in a Mexican dollar, saying that he had heard about the Armenian suffering and wanted to help. It is what filled

the inmates of the leper asylum at Miraj, India. Twenty-five rupees had been sent out from America to provide a Christmas dinner for them. After a time one of the smitten group came and said, "We have been talking it over and we want you to take five rupees of the amount and send to the suffering women and children of Belgium." It was the expanded self that led an aged Dyak chief to come down the river in his dugout, from some days' distance away, with some fresh *paddi,* bananas, and two chickens, which he begged the White Man to accept, and to send on to his brother *orang-putch,* or white brother, who lay wounded and sick beyond the ocean. Finally, it was the larger self developing in the interior of Africa that characterized Mandombi. Fifty members of his congregation and more than a hundred other converts had been carried off by sleeping sickness. No one seemed to understand the disease. Mandombi, knowing that he himself was a victim, conceived the idea of offering his life to save his people. Taking with him five pounds' worth of cloth—his total savings—he left his world, journeyed to the coast, and set his face toward England. He knew little of modern research and of post mortems, but offered his body for experimentation in order that his people might not die. When Mandombi left his wife and two children and gave himself as a sacrifice for his people, he was forming the kind of self that must live on and on forever. It is this life which God means us to have.

TOPICS FOR DISCUSSION

1. What would be the conception of self held by (a) An African tribesman? (b) An Indian fakir? (c) A Chinese indemnity student in America?
2. What is the meaning of the self to you?
3. What are some of the corporate responsibilities of the modern man?
4. In what specific ways has the War made it easier to think in world terms?
5. Where does the chief danger lie in having a limited range of interests?
6. What picture, analogy, or diagram would you use to bring out the relationship of the individual to society?
7. Show wherein the following passages from the Bible

illustrate and enforce the thought of this week: Genesis Chapter 1, 9:15; 12:1-3; 28:13, 14.

8. What is the relation between seeking first the Kingdom of God and attaining a consciousness of the larger self?

9. What for you is the geographical content of the word "Christendom"?

10. To what extent may you judge the degree to which you have attained the larger self by an observation of your range of prayer?

11. What was the justification for the phrase, "foreign missions"? Is it justifiable now?

12. Just what do you mean by the statement, "God is the Father of all men"? Apply this to legislation with reference to Oriental immigration. Illustrate it by other modern legislation.

13. How would you show that national and racial individuality are consistent with the highest Christian interpretation of the truth that all are of one blood?

CHAPTER II

Respect for the Capacity of Other Peoples

The progressive enlargement of the self of which we were thinking last week brings us into direct relationship with other races and other peoples. What shall be our dominant attitude toward them? Of one thing we may be sure; we can never serve a people effectually until we respect them. And on the other hand they can develop only a little unless they respect themselves.

One of the most important marks, therefore, of the world Christian will be a fundamental respect for the capacities and attainments of other peoples. This will be the first step in stimulating that faith and courage which these peoples must have if they are to come into their own highest possibilities. One of the saddest of experiences is to dwell amongst a people who passively accept the judgment of inferiority from their overlords. And one of the most glorious privileges granted man is to help build up in such a people the spirit of a God-based hope and boundless confidence that they have a work to do and a contribution to make that is unique and without which the world would be the poorer. Let us see what the Bible contributes to this element of the Christian consciousness.

DAILY READINGS

Second Week, First Day: The Divine Light Which Lighteth Every Man

In the beginning was the Word. . . . In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. . . . There was the true light, even the light which

lighteth every man, coming into the world. He was in the world, and the world was made through him, and the world knew him not.—John 1: 1, 4, 5, 9, 10.

The writer of these verses was mainly interested in proving that the divine spirit or reason was incarnate in Christ. But there was another problem also. Thinkers of the early Church were faced with a difficulty which has increasingly confronted our generation, namely, how to account for elements of truth and beauty in non-Christian systems. The early fathers did not have to account for the strong points of Buddhism and Confucianism and Hinduism; but they could not ignore the attainments of their own philosophers. Some of the earliest fathers frankly recognized Plato as another of the Minor Prophets. But the solution most accepted as they pondered over the evidence of truth outside Christianity was that the light that shines clearly in Christ sends gleams into every part of the world. The principle they wrought out in seeking to account for an Amos or a Plato, can be applied by us to a Zoroaster, a Mencius, or a Ramanuja. This principle was that the Word is eternally active and leaves no human being outside his light.

In these days when serious study of the non-Christian religions is revealing innumerable fragments of truth scattered up and down amongst them, attention is being redirected to this conception of a divine manifestation of God which is eternally forth-streaming. How else can we account for the long continued wrestling of the non-Christian mind with problems of the spirit; how else can we explain the reality and rich variety of the experience of their religious leaders; how better can we understand elements of power and value in their literature and practice? The great ecumenical missionary conference, that met at Edinburgh in 1910, reflected in a remarkable way the position of today's reading. One of its great Commissions says: "The religion of Christ, interpreted in the light of the Incarnation, finds everywhere traces of that Light which lighteth every man, that seminal Word giving fragments of truth even to those not privileged to know God in Christ. The missionary, so instructed, asks of any nation, What is the truth in it by which it has lived through these many centuries?"

Is our little response to a big light really so much more worthy than a great response to a little light? Am I, in

reality, only a nominal Christian? Or am I rejoicing in and am I illuminated by the light that lighteth every man?

Second Week, Second Day: Recognizing the Function of Non-Christian Peoples

And the land of Judah shall become a terror unto Egypt; every one to whom mention is made thereof shall be afraid, because of the purpose of Jehovah of hosts, which he purposeth against it.

In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah of hosts; one shall be called The city of destruction.

In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness unto Jehovah of hosts in the land of Egypt; for they shall cry unto Jehovah because of oppressors, and he will send them a saviour, and a defender, and he will deliver them. And Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto Jehovah, and shall perform it. And Jehovah will smite Egypt, smiting and healing; and they shall return unto Jehovah, and he will be entreated of them, and will heal them.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.—Isa. 19: 17-25.

The remarkable thing in these verses is the way in which Egypt and Assyria are given an honored place along with Israel. The prophet is leading in a tremendous change of attitude to other lands. For the people of Israel had been used to think of themselves as God's unique possession from among all peoples, as a kingdom of priests, a holy nation unto Jehovah. They had heard God's voice saying: "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them

that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed" (Gen. 12:2, 3). But in the last verse of today's reading we find that three typical names which had heretofore been applied only to Israel are recognized as applicable to other nations also. It at last dawns on the prophetic consciousness that Jehovah can speak of Egypt as "my people," and Assyria as "the work of my hands." That Israel should be spoken of as third, with Egypt and Assyria as first and second in the trio which is to be "a blessing in the midst of the earth," is the wonder in this most missionary of Isaiah's prophecies.

Now we need to learn Isaiah's lesson, for our times are not unlike his. Israel was finding it necessary to look beyond its own nation and adjust itself to a larger world—the world of Western Asia. Isaiah helped his people to expand from international isolation or toleration to international appreciation. America, in its turn, is passing from a stage of national insularity.

Are we to recognize that other nations have a real part to play in God's great plans for the world? Are we willing to think of ourselves as associated with any other peoples that we may together become a blessing to the earth? As we scan each day the morning news, may we be given insight to see the hand of a sovereign God in the unfolding history of the Assyrians of our day!

Second Week, Third Day: The Test of Forfeited Leadership

But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.—Luke 4:25-29.

In these verses we have examples of God's special blessing

being conferred upon heathen. This suggestion wounded Jewish pride and self-conceit, and the implication that God might turn from them to non-Jews especially angered these people of Nazareth.

But whenever God has passed leadership on to humbler peoples, the same surprise felt by the men of Nazareth has been experienced. The Christians at Jerusalem could hardly be persuaded that the Gospel was really meant for the Gentiles as much as for themselves. And when finally leadership had passed to Rome we can easily imagine a group of Christians there making light of missionary efforts amongst other peoples. To be sure, there were Cæsar's Gallia and Germania, but what could God want to do with these savage peoples? Possibly the most intelligent amongst them could barely picture to their minds a far-off group of islands where men held their crude worship about the Druid stones of Britain. And yet to those once-despised peoples of the north, leadership did most certainly pass.

Now the ease with which each group nourishes its own pride and vanity and boasts itself superior to all outsiders, is a very widespread phenomenon. Each people is likely to scorn the things in which other peoples differ from themselves. African tribes think it a huge joke that white people do not know their language; to the older Chinese, the Middle Kingdom was the yolk of the egg, and other lands were the specks here and there in the albumen; while we take it for granted that our fair skin and our particular kind of hair are absolute marks of group superiority. So common is this tendency for a people to regard those traits as superior which are peculiar to themselves that a name—ethnocentrism—has been given it.

Today finds us standing in the synagogue with those men of Nazareth. Christ has been amongst us. Wonders that he longed to do for us and through us for the world remain undone because of *our* lack of faith. Not many mighty things have been called forth through great askings. What attitude are we going to take as the Master looks about for a land that will respond?

And let us not forget that, as Anglo-Saxons, we are especially subject to this ethnocentric pride. Constitutionally we have a high sense of racial superiority, and nothing would surprise us more than to have God turn to another race and

give leadership to it. Would not many an Anglo-Saxon today thrust Jesus out of his cities and try to cast him headlong to destruction, if he should suggest that white civilization had refused to hear him and had after nineteen hundred years manifested so little comprehension of his principles that it would be necessary to turn elsewhere for leadership? May God help us humbly to reflect and examine ourselves. "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3).

Second Week, Fourth Day: Generosity in Appreciation

And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.—Matt. 8:8-12.

Jesus was an internationalist in the aspect of this week's study. Amidst the prejudices of a narrowly centered nation, he did not hesitate to point out admirable traits amongst non-Jewish peoples. Rising above all petty national jealousies, we find him ascribing to a despised Samaritan the possession of a most striking ethical attainment. He did not hesitate to affirm that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God. And here in today's reading is the most surprising instance of faith that Jesus had found. Should he be blind to it because it was found in a Gentile?

Again we find him ascribing true greatness to the spirit of ministry, saying: "Whosoever would be first among you shall be your servant" (Matt. 20:27). Feeling thus, would he have refused his meed of praise if he had found something

fine and true such as the following from the Tao-Teh-King of China? "Heaven is long enduring, and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. This is how they are able to continue and endure. Therefore the sage puts his own person last, and yet it is found in the foremost place. . . . Is it not because he has no personal and private ends, that therefore such ends are realized? The highest excellence is like that water. The excellence of water appears in its benefiting all things, and in its occupying, without striving, the low place which all men dislike."[1]

Jesus pronounced a blessing upon the poor in spirit. Would he refuse to express appreciation of this spirit when found in a non-Christian today? And shall not we, as we turn many an arid page of Indian literature, rejoice over this lovely prayer by the saint, Tulsi Das? "Lord look Thou upon me—nought can I do myself. Whither can I go? To whom but Thee can I tell my sorrow? Oft have I turned my face from Thee and grasped the things of this world, but Thou art the fount of mercy, turn not Thou Thy face from me. . . . When I looked away from Thee I had no eyes of faith to see Thee where Thou art, but Thou art all seeing. I am but an offering cast before Thee. . . . Remember Thy mercy and Thy might, then cast Thine eyes upon me and claim me as Thy slave, Thy very own . . . Lord, Thy ways ever give joy unto my heart. Tulsi is Thine alone, and O, God of mercy, do unto him as seemeth good unto Thee."[2]

Second Week, Fifth Day: Incorporating Old Foundations in the New Social Order

Because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity.—Rom. 1: 19, 20.

To the people of Lystra, Paul and Barnabas said:

Sirs, why do ye these things? We also are men of like

[1] "Sacred Books of the East," Vol. 39, p. 52.
[2] S. K. Datta, "The Desire of India," p. 91.

passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.—Acts 14: 15-17.

So little are we used to planning and acting on the truths of yesterday's lesson that we may well ponder for another day on this far-reaching truth that God's power and divinity have been made manifest to every people in every clime. Amongst none has he left himself without witness. When taken seriously, this great truth is bound to affect the attitude of reconstructors of the world order, whether they go forth to other nations as ambassadors of the Church or as Christian laymen. Must the new building be made from the foundation up with entirely new material? Or shall we go forth confident that some of the preparatory work has been done and that some bits of material needed will be found upon the ground? If we are to exhibit the marks of a world Christian, we must sit at Paul's feet in Lystra. For the attitude with which we approach our world brothers not yet Christian will be profoundly affected by our acceptance or non-acceptance of Paul's teaching. Much of their building is sadly defective—how could it be otherwise without conscious reference to the Master Builder? But in helping them to rebuild we may be confident that if with certainty the foundation stone of Jesus Christ be laid, there will be bits of the old structure that can be fitly used. Shall we, for example, throw this brick aside in building the new structure —it is the saying of a Chinese sage—?

"To those who are good to me, I am good; and to those who are not good to me, I am also good;—and thus all get to be good. To those who are sincere with me, I am sincere; and to those who are not sincere with me, I am also sincere; —and thus all get to be sincere."[3]

More than one missionary in China carries with him the Analects of Confucius and finds in them many a point of contact for a Christian message. It was the conviction of

[3] "Sacred Books of the East," Vol. 39, p. 91.

this truth which led a missionary, famous for his knowledge of Indian thought and famous also for the number of converts he had won, to say that it was the bounden duty of every missionary to India to read the Bhagavad-Gita through once a year at least.

In this emphasis Christ's spirit and teaching make another of their great contributions to the democracy of God. Each one of us will be more prepared to enter into helpful, larger relationships if we also catch a thoroughgoing conviction that others besides ourselves will contribute—that God has not left himself without witness amongst any people.

Second Week, Sixth Day: Rejoicing in the Mutually Differing Endowments of Peoples

Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary.—I Cor. 12: 4-6, 17-22.

Here is another great biblical truth, the application of which we have too long confined to individuals. We rejoice with Paul to acknowledge variety of gifts in persons; let us no less enthusiastically recognize variety of endowment and faculty amongst peoples. In the great family of God, fullest, richest life depends upon the multiplicity and variety of function possessed by the various members. Internationally we may well say: "If the whole world were America where would be the beautiful gifts of Japan? If the whole were Japan where were India? If they were all one member where would be our wondrously varied world?" A Christian world democracy must welcome the most diversely gifted peoples and have the conviction that a use will be found for

every taste and every instinct and every aptitude that God has given them. Every nation's life, as well as every man's life, is a thought of God. And it is just this fundamental belief in the endowment of other peoples that makes us expectant of reciprocity and takes the note of condescension from an interchange of service.

As we get further from the condition of primitive peoples, the typical gifts of national groups are increasingly called forth. When intercommunication was as yet undeveloped, each people did for itself all that was done. For an undeveloped society is much like that relatively undifferentiated organism, the amoeba—every part of which may in succession be arms or legs or mouth or stomach. It is when the amoeba becomes a many-membered man, and the primitive society becomes an intricately correlated modern world that we become conscious of interdependence. It is easiest in the economic realm to show, with Adam Smith in his epoch-making "Wealth of Nations," that there is something which each nation can best produce. But the diamonds of Kimberley, the tea of Assam, and the coffee of Brazil may be taken as merely symbolic of higher realms of differentiated service that each group may render to the world.

Finally, no more nationally than individually should we boast over what we may consider less brilliantly gifted members. There is no place in the mind of a Christian for international depreciation. The eye cannot say to the hand, I have no need of thee, nor should a boastful American say to any land, I have no need of thee.

In these days more than ever before, those who have been regarded as the more feeble parts of a great world family have been found to be "more necessary." Peoples that might once have been scorned have been transported by the thousand to Europe, in order that the health of the whole body might be maintained. But the reason why there should be no boasting is not because it would be ungracious to laugh at those whose humbler gifts are serving us, but because it is God that has given one faculty to the one and another faculty to the other. Let us beware that we do not impugn the wisdom of Him who chose for each person and each nation the endowments they possess.

Here again the Christian spirit makes a great contribution to the democracy of God. It recognizes the worth of *every*

individual—not simply of those apparently most favored. It recognizes without disparagement the gift of every individual and seeks to develop that gift to the very utmost. May God help me today, in my judgment of other peoples, to understand this truth. Let me despise no group which God has made.

Second Week, Seventh Day: Mutual Supplementation by Peoples

But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control.—Gal. 5: 22, 23a.

With a few bold strokes Paul here has sketched nine elements of the Christian character. There are aspects of character here which after centuries of Christian education we do not find it easy, as a people, to embody. On the other hand, suppose you read them over, underscoring those qualities which find marked expression in the Orient. You will doubtless underscore qualities which the Occident, if it told the truth, would acknowledge that it scorned. Yet come to the East and see lands which, through God's grace working upon aptitudes already there, may yet make us see the power of patience, the grandeur of gentleness, the nobility of meekness, the dignity of submissiveness, and the glory of humility.

These are not qualities that the average Anglo-Saxon admires. It is really meant to be a term of reproach when we speak of "the mild Hindu." Our emphasis is on courage, truth, justice, duty. These ought we to have done and not left the other undone. A full-orbed character involves more than our fragments of the sphere, and we may well work for that time when the Spirit of Jesus Christ shall perfect in them elements which will supplement our own.

Now our blindness to real values in the ideals of Japanese and Chinese and Indian and South American civilizations is a real hindrance to the spirit of world democracy. Every civilization has an angle from which it seems warm and bright to its own people. If America does not have enough sympathetic love to catch that point of view, much that will be done in the way of attempted friendship will be as sounding brass and a tinkling cymbal.

COMMENT FOR THE WEEK

I

It will help us to form correct attitudes toward other peoples if we look for a moment at several *considerations which will better enable us to appreciate the capacity of the peoples of other civilizations than our own.* In the first place, we need to mark *the distinction* so finely drawn by Professor Franz Boas[4] *between cultural achievement and hereditary aptitude for achievement.* Starting from the acknowledged fact that European civilization is distinguished by greater achievement, the question may be raised as to whether this indicates a superior aptitude or capacity in European peoples. The ordinary assumption is that the race that has attained the highest stage of civilization is naturally the most gifted. But a consideration of the question shows that the ways in which different peoples were grouped together about the Mediterranean basin, the comparative ease of communication between these peoples, their more or less common physical appearance, and the slight differences in the modes of manufacture between them were favoring conditions facilitating the rapid interchange of new advances in civilization that might be made in any one part of this Mediterranean area. It is thus plain that historical events may have been a very potent factor in leading one race to civilization before another.

A distinction has been made *between genius and fame* which helps us to be fair *in the comparison of races.* "Genius is aptitude for greatness that is born in a man; fame is the recognition by men that greatness has been achieved."[5] We cannot scientifically compare the racial capacity of Americans and Africans by the relative numbers of men or women who have attained fame. For genius may not always result in fame. To realize this it is sufficient to note, for example, one or two obstacles that would almost inevitably prevent genius from attaining fame. If the born genius remains illiterate, this is a handicap which he can scarcely surmount. Would one ever have known Lincoln if his mother had not been able to give him a start, small as it was, in reading?

[4] "The Mind of Primitive Man," Chap. I.

[5] C. H. Cooley, "Annals of the American Academy of Political and Social Science," Vol. IX, pp. 317 seq.

Now there may be Lincolns in Africa, but what percentage of African mothers can enable their sons to rise out of the illiterate masses? Again, undernourishment may effectually keep genius down. When, as in India, malnutrition reaches a point where one hundred million go hungry to bed each night; and where, as in some parts of China, a mother must face the problem of disposing of her baby girl in order to conserve food for the rest of the family, we can see how possible it is that native ability may have no chance. We cannot, therefore, compare nations or peoples merely by the relative number of outstanding men.

A still further aid in securing a proper attitude to other peoples is *a suitable time-perspective for judgment.* University professors[6] tell us about paleolithic implements which may have been made 150,000 years ago. They say that eolithic remains may antedate this by 150,000 years. Acknowledging these to be rough guesses merely, let us use them to get a perspective for judgment as to our relative attainments compared with other peoples. Crowd those 300,000 years down into the time between twelve o'clock last night and twelve o'clock this noon. And on that reduced scale it was only about twenty minutes to twelve today that our Aryan ancestors were separating, some to go down into India, some to the West. Only fifteen minutes ago the Vedas were written. Six minutes ago Buddha, Zoroaster, and Confucius lived, while the coming of Christ was only five minutes ago. The discovery of the sea routes about Cape Horn and Good Hope took place in the last minute, while all of modern missions has filled but fifteen seconds of this reduced cosmic time. From this standpoint we do not need to be inordinately proud, for five minutes ago India was far ahead of us in civilization; they had high culture when our forefathers were little more than savages. We may be shocked at the promiscuous bathing customs in the more backward places of Japan and South America, and yet, on the scale we have suggested, the taboo on nudity in central Europe is as recent as a half minute ago. It is well for us to recall "the rock from which we were hewn and the pit from which we were digged." Not so very long ago St. Augustine of Canterbury, St. Patrick, Columban, and others found customs and conditions in

[6] See especially Prof. J. H. Robinson, in "A Lecture on History," Columbia University Press.

Europe more savage than a missionary is likely to find in mission fields today. The billion illiterates in non-Christian lands make a sharp contrast with our numerous schools and colleges. And yet it is well for us to remember that a century ago Germany was the only European nation that had organized a national system of education; in England the state did not assume responsibility for supplying elementary education until 1870; while the spread of free public education and of higher education for women is in the United States largely a matter of the last three-fourths of a century. With a proper perspective we realize that a few minutes ago many mission lands were ahead of us, and that now we are only "neck ahead," so to speak. This point of view should take from us some of the condescension with which we tend to approach another people.

With minds fixed on the attainments of modern Western civilization, it may be flattering to regard priority of attainment as an indication of superiority. We may enjoy thinking of ourselves as further removed from our simian ancestors than are the peoples of backward nations. Oblivious to the trend of thought with reference to heredity, we may like to think that modern civilization has left its mark for good on the brain structure of the white child. All these things naturally strengthen our racial pride. But it is well for us to realize that modern science has not furnished the proof of one of those assumptions.

II

From such scientific considerations with reference to relative racial capacity, we may recall with new freshness those *conceptions which were fundamental with Jesus.* The fatherhood of God was one of these fundamental realities to Jesus; and yet we have rolled this phrase so often from our lips that it hardly suggests to us that God's interest in humanity must be unmarked by any favoritism. That every man is a child of God was fundamental with Jesus, and yet, to most of us this has meant a warm assurance of our own sonship, rather than the sonship of the Zulu or the Brahman. That God is love was central to Jesus; and yet do we really think of the Father's heart hovering in love over each man, woman, and child in the Kamerun as it does over the children of our own community? That any one—whether in the slums of a

city or in the New Hebrides—should be loved by God, gives to him priceless worth and opens up the certainties of eternal life involving endless possibilities.

Furthermore, Jesus revealed the infinite reaches ahead of every human being. Our stage of attainment is not fixed, and no limit has been set to growth in our Father's heart. Let us be certain, therefore, that any race or people who are given the chance, who have the knowledge and the will to conform to God's law, may advance. For each people who will appropriate them, God has great riches in store. Neither the Hottentot nor we are wholly bound by past attainment. It is a matter of knowledge that the American Negro has made vast advances; and if he lays hold on the principle of growth as found in Christ, while we do not, no racial aptitude that we seem to possess will keep him from developing on beyond us. That "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work" (II Cor. 9:8) was not said more for the white than the black. Why should we not, therefore, enter the new democracy dominated with a boundless trust in man's unlimited capacity to appropriate the inexhaustible good of an infinite God?

The mind of a world Christian has, then, a fundamental respect for other peoples and is enthusiastic over the possibilities in all mankind. It does not dwell primarily on men's defects, but upon their potential promise; not upon what distant peoples are not, but upon what they may become. It holds that no limits can be set to any race in their growth in knowledge, in power, in character, and in a wondrous progressive sharing of the life of God.

When once we begin to think of individuals on our planet as God must think of them, then our eyes are made alert to see attainments to which before we had been blind. Against the background of God's will for the humblest people of our day, springs up a thrill of enthusiasm for the spiritual possibilities of humanity. And when our hearts and minds get saturated with the conviction of the endless capacity of the human soul, we are impelled to join with God in that patient, educative, hopeful love which helps that soul to attain.

III

If, then, we have no scientific justification for estimating

white capacity as greater than that of any other race; if we are sincere in believing that God is not partial in his love to his children, then *there must have been a yearning of the Spirit amidst these other peoples all through the ages.* We, as Christians in this world outreach, will be from first to last awake to the fact that we are beginning our missionary work far along in the history of God's working with these peoples. God has been working there for centuries. This conviction will lead us to be alert to see what contributions these other peoples will make to the Kingdom of God.

Any high school essay will recount the racial contributions of a certain trio—ethical monotheism from the Jew, beauty and philosophy from the Greek, law and organization from the Roman; but, are we sufficiently expectant concerning what God has been training still other peoples to give? Just as we may turn to the Teuton or the Slav for musical gifts, to the Italian for sensitiveness to color, to the French for clarity of thought, and to the Anglo-Saxon for political sense, so, as we shall see, we must turn to the Orient or to South America for other gifts as precious.

Nor should we be indifferent to these attainments of other peoples. It seems that a stage has been reached in God's tuition of the race in which humanity needs the mutual stimulus, criticism, cooperation, example of its various parts. One member cannot solve its problems to the best advantage in isolation. As Bernard Lucas puts it: "As far as we can see, the period of primary education with its divisions into separate classes and class-rooms is over, and He is gathering His children together that they may impart to one another the lessons they have learned, and cooperate with Him in larger issues."[7] East and West may find mutually helpful correctives in an interchange of emphases—the one, for example, on solidarity, the other on individualism. A companionship of nations is thus becoming possible which, like friendship between those of varied gifts, contains vast possibilities of mutual enrichment.

Most truly from this standpoint is the success of one nation the success of all; and the failure of one nation the loss of all. Kipling's law of the jungle becomes true for the somewhat less savage human folk:

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[7] Bernard Lucas, "Our Task in India," p. 35.

"For the strength of the pack is the wolf,
And the strength of the wolf is the pack."

More stimulating still is the expectation of what these gifts may become when transformed and ennobled by Jesus Christ. We shall never apprehend all that Christ is until we see him bodied forth in every nation. All that he signifies is too rich in content to be fully set forth in any single individual or any single race. His full expression in the worth and beauty of countless souls is what Tennyson meant by the phrase, "the Christ that is to be." The hope of helping to unfold new expressions of Christian beauty may be a great stimulus to work for other peoples.

Christian hymn books of the West often contain words by Krishna Pal, Carey's first convert, "O thou, my soul, forget no more," "Church Melodies," 892; Baptist Hymnal, 445; or that beautiful tribute to our Lord by a daughter of Hindustan, Ellen Lakhshmi Goreh, in her verses which begin, "In the secret of his presence how my soul delights to hide."[8] Such contributions from other lands suggest that God's white light when passed through the prism of time and space reveals itself in the primary colors of earth's peoples, the spectrum of humanity.

As in a beautiful stained-glass window the glory of the whole comes from the different colored bits arranged in thoughtful harmony, so only can the most glorious tribute to our God come from his varied children transmitting through their very being the light and spirit of their Father. Or—to use another figure—I can imagine no more wonderful symphony than that made up from the voices of the nations, each with its characteristic note, under the great Director, Christ.

IV

Let us note some of the racial gifts and attainments amongst the peoples of the earth. We shall find that some of these attainments supplement the more habitual emphases in Western thought and practice.

India, for example, fairly breathes religion. She has produced the religions with which over three hundred and fifty million people face life and death. Nor is this capacity dead;

[8] "Hymns of Consecration and Faith," No. 287.

for a recent authority[9] enumerates over two score modern sects in India today. "God-intoxicated," some have called her. To one experienced missionary India's religious nature is "a veritable Nile which waits only for the skill which can direct and the energy which can utilize, to transform her into the richest province in the empire of Christ." See those great stone steps leading down to the Ganges; see how that immense throng, in pressing down to the sacred waters, has trampled to death two women who happened to stumble in the descent. And then imagine, if you can, such vast multitudes of people stampeding the churches of our country, so that we need be anxious for our safety. One must note also the philosophic temperament of India. For centuries she has given almost no attention to science or to history; but she has, perhaps without an equal, given her talent to searching out the metaphysical mysteries of religion. This developed gift, when applied to the revelation as found in Christ, should yield new visions of truth to us.

Still further is one impressed with her capacity for contemplation. We can hardly remain upon our knees long enough to voice a lengthy prayer. But the Hindu has learned a poise and quiet and rest in contemplation, to which we are strangers. Again, the very name of India recalls those thousands of wandering devotees who have left house and family and, with little more than a beggar's bowl, spend their lives in pilgrimage. Now we cannot admire their method of proceeding by successive prostrations to a temple, their rolling for miles in self-imposed discipline, their sitting amidst fires under India's burning sun; but the capacity for renunciation that is there we can admire. Turn that willingness for self-abnegation and devotion into constructive channels, and the world will yet pause in appreciative wonder.

Turning now to *China* we find traits which are full of promise for the Kingdom. Note their love of peace; their democratic spirit; their tenacity of purpose; their indomitable perseverance; their unlimited patience; their reverence for past values, which has led to an extreme conservatism in the past, but nevertheless is a wholesome safeguard against ill-considered innovations for the future; their physical stamina; and their genius for labor and thrift, which is popularly embodied in the statement that if you give a Chinese a foot

[9] J. N. Farquhar, "Modern Religious Movements in India."

of ground and a pint of water he can manage to pull along. Those long rows of examination halls have disappeared with the passing of China's ancient educational system; but the developed capacity for the grinding application of the Chinese student remains. The World Missionary Conference at Edinburgh still further appreciatively testifies[10] to a suavity and tact that will meet any situation and win unexpected victory from apparent defeat; a talent for organization which has made the Chinese pastmasters in combinations, guilds, and societies of all sorts; a sense of responsibility which is based on a high ideal of the duties of kinship; and great susceptibility to the influence of a strong personality, be it the missionary or the master whom he is trying to imitate. Surely we can rejoice in such qualities in these earth-companions of ours.

When we think of *Japan* one word perhaps comes to all of us as embodying the spirit of that people—loyalty. We may be shocked at a wife's suicide in order to release her husband from domestic ties for his country's welfare—yet we admire the spirit. Loyalty for Japan means sinking the individual welfare for the sake of the common weal. Their scientific trend of mind—the kind of mind that set up absolutely new standards in hygienic conditions for their armies—will likely make their Christianity, if less emotional, yet also less dogmatic than that of our own land. They have made courtesy an art. And when we see how they appreciate the grain in large panels of unvarnished wood; how the mothers in a railway train hold up their babes to see the much-loved plum or cherry blossoms; or how invariably the hillside temple has found just the most fitting location amongst the cryptomarias, we can thank God for their love of nature, which may yet enable them to help us to behold the King in his beauty.

Latin America contains a civilization rich in the inheritance of culture. We shall find there quickness of perception, acuteness of analysis, powers of imagination, grace of manner, and a spirit of chivalry. The Latin-American is willing to share with us his passion for the beautiful in art, in music, and in literature.

And how about *Africa*—has it any gifts for the world? A woman recently said, as she handed over a large sum of

[10] "World Missionary Conference," 1910, Vol. I, p. 85.

money to aid an industrial school, "Yes, I think I must help the Negroes; they laugh so much." To laugh—especially to laugh *so much*—is to do something which needs doing in every community and every nation. Dispositions that are sunny, optimistic, and that can see the joy in life; temperaments that are kindly and find none insufferable; capacity for contentment in spite of untoward conditions—how can the world do without these? Surely the Negro contributes to American life a light-heartedness which otherwise it sadly lacks.

Many hold that the Negro is the only grateful race and say that the fidelity shown by the carriers of Livingstone's dead body is characteristic of the people. Manifest to all is their willingness to forgive and to forget injuries. And who does not pay tribute to their talent for music? Visitors come back from the commencement exercises at Hampton or Tuskegee testifying to the real religious power in those Negro melodies in whose recovery we are beginning to take an interest. There is, furthermore, a sincerity and reality about their religious experience. If you would see this for yourself, listen to that African woman praying for a man that had just confessed Christ: "O, God, this man has given you his heart that it may become your house. Now, God, sweep your house clean." Or hear the testimony of the head of one of our African missions, which has its work far inland, when he says that if he wanted to be warmed in his spiritual life he would choose not Keswick or Northfield, but a Christian prayer meeting in the heart of Africa, amongst a people—he adds—untouched as yet by whites. They undoubtedly need wise direction as to the ends to which religion should minister and as to the modes of expression it should take. But what we are here emphasizing is their capacity for religion. The Baganda Christian, we are told, has an intense realization of the personality and the omnipotence of God, and a vivid sense of His love and care for his people in all the affairs of life—a real emphasis one might expect from a people trained in animism.

V

From this week's study we have seen that, in order to possess the mind of a Christian world citizen, it is desirable frankly to recognize the gifts and contributions of other

peoples and to have a profound expectation that their appropriative capacity for the riches of their Father has no known limit. It means that the human nature of a distant people is put on a level of possibility with our own; it means that we do not begrudge the acknowledgment of the moral and spiritual values which they have already attained; it means that we are drawn on by what through God's grace mankind may become.

For the individual this view involves that in the progressive enlargement of the self he shall learn not merely to tolerate, but to appreciate and admire. He will recognize that each of these peoples has an aspect which they reveal only to those they love.

We look at other peoples through the colored glasses of our own temperaments, but a hard and unsympathetic spirit can never disclose another's inner life. Will it not also take the metallic ring from much of our social service if we pause to acknowledge the diversity of gifts which God has bestowed upon his children? When it is no longer possible for us, with imagined superiority, to say, "We have no need of thee," then the very phrase, social service, is increasingly displaced by the words "Christian friendship." And how are we to maintain a keen and sensitive appreciation of the needs of others, apart from a lofty view of their capacities and a genuine reverence for their possibilities? This view, furthermore, will affect the education of our children, for it will remove one of the grounds for arrogant race pride and race prejudice. We will strive to instill in them the spirit of brotherhood as an attitude of mind made habitual through little courtesies to foreigners in street cars or through reactions to world news in the morning's paper.

For our nation it will mean emphasis upon international cooperation and mutual obligation rather than upon mere national exaltation. We have been all too slow in realizing that we have something to learn from the Orient, from Africa, from Latin America. A readiness to acknowledge the values in each of the other peoples ought to be one of the foundation stones of our larger internationalism. The opposite policy of resting back, complacent over our own standards, is what leads to national decay, while exaggerated racial vanity and unfounded national pretension form the very atmosphere of war. And if as a people we have any-

thing to give to other nations, we will succeed better by fixing attention not on their weaknesses but rather on their capacities for growth. Surely modern philanthropy has worked out one lesson that must be taken over by the world workers—that if we would do good to another, whether an individual or a nation, we must see in that one a brother, and must emphasize that brother's possibilities. Not to believe in another people and give to them the resulting chance leads to imperialism and autocracy. We shall make little progress toward a world democracy until nations body forth an attitude of mutual respect and sympathy and confident expectation toward one another.

For the Church it will mean the popularization of the evidences of racial capacity amongst our citizens. Just as it was necessary for the Moravians in the early eighteenth century to prove to the Church that Negroes could be uplifted, so now is it necessary for the Church to show the world that backward peoples may become "new creatures." As long as men of big business have the underlying conviction that these peoples are really not worth while, how can we expect them to be interested in serious efforts for their rehabilitation? The facts of the social and religious results of missions must be popularized by the Church. The Church should make every effort to bring the press of Christian nations up to this Christian standard of the international mind. The papers should faithfully mirror the finest spirit and ideals of other peoples. They should be bridges across the Pacific and tunnels under the Atlantic, by means of which the highest interchange possible may eagerly be sought.

But it is not enough to refrain from dwelling on our international dislikes, nor even to become the dispensers of interracial admirations. As Christians with a fundamentally religious conviction of the gifts with which each member is endowed, we have a still more imperative duty. We must call forth and use every worthful faculty in fellow-members of the great society. Still more, as Christians in our corporate capacity as a Church, we must elicit and utilize the national gifts of other peoples, however despised and ignored by the unchristianized public opinion of dominant Western powers these peoples may now be. The Church should help the nations to see how many and how varied are the members that go to make up a body and how vital for the

common good are aptitudes which we do not possess. The Church should fire the imagination of mankind with the glorious vision of a democracy of God, into which shall have been brought the life and thought and talents of every section of the human race as transformed by Jesus Christ.

For the foreign missions of the Church, it means for some a change in attitude. Phillips Brooks came to a point where he saw that boys are white spotted black, not black spotted white. Something of this sort of change is needed in our attitude to many to whom we go as missionaries. A Japanese convert, speaking to an American audience, said, "If we heathen are but slightly better than gibbons or chimpanzees, the Christians may give up their mission work as a failure. It is because we know something of right and wrong, truth and falsehood that we are readily brought to the cross of Christ. I sincerely believe that the Christian mission based upon no higher motive than pity for heathen may have its support entirely withdrawn without much detriment either to the sender or the sent." More and more the prevalent attitude of the missionary to the people to whom he goes, sometimes from compulsion but more often from the more Christian spirit of our time, is that of friend and brother rather than that of patronizing superiority.

What an international opportunity the twenty-five thousand missionaries have, as they travel back and forth between the nations as so many shuttles weaving the fabric of good will! If they are true to their great privilege they will fill their reports, addresses, and books not alone with the worst and darkest aspects of the people amongst whom they live, but as true friends of both East and West will also mutually interpret the best of each to the other. It is the absence of this particular mark of a Christian mind in so much of the missionary literature of the past that drives many a leader to choose from amongst the supplementary geographical books of the common schools for a wholesome impartial picture of other lands. It is its presence in Miss Jean Mackenzie's "Black Sheep" which makes us long for more such books. Conscious only of possessing the most precious Treasure in all the world, we will seek to share that Treasure. But in sharing we will realize that we have this Treasure through no merit of our own, and that on distinctly lesser levels than that of Jesus there will be a true interchange.

TOPICS FOR DISCUSSION

1. What are the considerations for and against the following propositions: (a) that God has given ten talents to the whites but to the yellow and the black races only two and one? (b) that five and two and one talent men may be found fairly equally amongst all races?

2. Draw two lines, the relative length of which would roughly represent your idea of the relative racial attainments of Africa and America.

3. If all mankind has not the capacity for a boundless appropriation of the life of God, then what is the rationale of the Church's work abroad? If man has this capacity, and God the will to help, what prevents the realization of the ideal?

4. How would you criticize this statement: "If a people be so low mentally as to be incapable of being trusted with leadership at the start, it is better to abandon them for the present and instead to concentrate on more strategic fields"?

5. In what sense was Israel a chosen people?

6. How would you illustrate and explain the following statement: "The Spirit of Christ will find less to do along certain lines in perfecting the adherents of some of the ethnic religions than He discovers in many of us, the products of generations of imperfectly applied Christianity"? (World Missionary Conference, 1910, vol. 9, p. 167).

7. Would the missionary enterprise today be more successful if it faced a blank and universal heathenism untouched by this ever-present witness in other religions? Why?

8. Does the recognition of truth and attainments in non-Christian peoples weaken or strengthen your missionary interest? Why?

9. What is there to criticize in the position that a missionary should have as his ideal to learn as well as to teach?

10. Formulate a statement of the attitude a missionary should take toward non-Christian religions.

11. In what specific ways may we show our realization that our work amongst other peoples must be a continuation of the work which the divine Spirit has already accomplished?

12. What would be the effect of introducing into the problems of present-day politics the recognition of distinctive national gifts?

CHAPTER III

Responsiveness to Human Need

If, however, these peoples have such great gifts and contributions as were indicated in the last chapter, why do we need to do anything for them? What is the use of worrying about their welfare? This brings us to the third element in the mind of a world Christian—the capacity for a sympathetic response to need.

To test one's capacity for visioning the world's great needs, suppose we imagine ourselves high enough up and far enough away from our little globe to see it as a whole. Let us imagine we are looking back on old Earth from some distant point in space. Each day we could see the continents brought one after the other before our vision, as the earth slowly rotated beneath us. The really significant thing, however, would not be oceans and continents, rivers and valleys, but living individualities with their joys and sorrows, their aspirations and defeats, their racial attainments and deficiencies, their intergroup loyalties and their implacable mutual enmities.

This week, from such a distant vantage-point we are going to concentrate our thought in sympathetic meditation upon the human needs of the folk upon that ball. Each day as the globe revolves beneath us, bearing with it its myriad bits of life, we will fix our mind on one aspect of mankind's deficiency. It will be found that all human need of whatever kind can be comprehended under one or the other aspect of this sevenfold survey.[1] But while perforce in the few lines given to each day we must deal in generalizations, let us not forget to look closely and see the real flesh-and-blood men and women and children to whom these needs are sadly the poignant realities of their lives. No attempt has been made to give concrete illustrations in this chapter. The object is rather to survey the scope of human need. If we

[1] See Albion W. Small, "General Sociology."

are to become world Christians we must increasingly study other peoples, their conditions and needs. To this end we need outlines into which we can fit our information and which will give perspective.

May God help us to look down upon the world more nearly with the tender compassion that he must feel! And as we run over in outline its varied need, and lay our lives alongside those of other lands, let us ask continually: Do I care? Could I help? Have I anything in my experience to meet such conditions? Would Jesus have?

Third Week, First Day: The Healing of the Nations

And Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me.—Matt. 11:4-6.

Have you ever stopped to think how much of the Bible is taken up with concerns of health? Over one-fortieth of the Old Testament is absorbed in careful rules regarding sanitation, contagion, disinfection, the disposition of refuse, quarantine, uncleanness, and the enjoining of rest. Health was by no means a matter of disregard. Furthermore, it has always been a comfort to see what compassion Christ had for the physical needs of men. Four-fifths of his recorded miracles had to do with the relief of men's bodies. We, too, must have the Old Testament's passion for prevention and Christ's faith to cure.

And now, as from our distant vantage-point we look down upon the world, our attention is directed to one favored continent. We can see dotted everywhere over its expanse health resorts, athletic sports, gymnastics, physical culture, hospitals, dispensaries, ambulances, first aid, instructed police, and doctors within ready call of any who need. The labor day has been shortened; domestic science departments have been added to the schools; garbage is removed; parks and playgrounds, baths and waterworks systems abound. Accidents are safeguarded, dangerous occupations are protected, contagious diseases are quarantined, and public and private

sanitation is enforced. We possibly begin to wonder at the achievements of mankind in promoting health.

But wait. Old earth is turning down there and bringing other continents into view. And now what a difference! Here is a land crowded with some four hundred millions, here another with over three hundred millions, and over there a big dark continent, not so crowded, but most desolate of all. Only with the closest looking can we detect any of the things we saw at first. We know they long for healing, for we can make out witch doctors, and medicine men, and smallpox gods, and even mere pictures hung up by windows to scare away the evil spirits of disease. But how does it come that these people are left to fight disease with unscientific and superstitious practices, and that almost everywhere the majority must die without any competent medical assistance?

Only here and there in these vast countries do we detect brave struggles with disease made by representatives sent forth by the people of more favored lands. Here, for example, are whole districts where plague is raging. To the people it is some mysterious and invisible specter that stalks at will from house to house taking whom it chooses. They gaze appalled and helpless as one after another is snatched away, until as many as a million in a single year have gone. How we rejoice to detect that love has begun its work and under the constructive, resourceful faith of certain men and women houses have been evacuated, inoculation has been given, and sanitation has been started. As a result here and there a village—usually a Christian village—stands unscathed amidst the decimated district—an object lesson to the whole countryside.

If we should try to count the representatives of Christian forces who as doctors are attempting to share their attainments in promoting health, we would find only a thousand such medical missionaries in all the non-Christian world. In these isolated centers the blind receive their sight and the lame walk, but why should such great expanses be without any help? Surely the Maker of it all cannot desire his living creatures to be born into and to live under the conditions that now exist. Have you a real gospel for the sick and the wounded of the world? Have you a vivid picture of the world as you would like it to be?

Third Week, Second Day: The World's Search for Bread

Remove far from me falsehood and lies;
Give me neither poverty nor riches;
Feed me with the food that is needful for me:
Lest I be full, and deny thee, and say, Who is Jehovah?
Or lest I be poor, and steal,
And use profanely the name of my God.—Prov. 30: 8, 9.
Give us this day our daily bread.—Matt. 6: 11.
But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?—I John 3: 17.

Let us look on another aspect of world need as the earth rotates beneath us today. Again we see a continent where the methods and the machinery of production and accumulation have reached extreme development. Tools and capital, skill and managerial ability, the use of waste and by-products, division of labor, coordination of allied industries, means of storing and preserving products, all sorts of rapid transportation by water and by land, commercial banking, insurance and saving institutions—these are some of the achievements of modern nations in producing wealth.

The need on the whole in this great continent is not for more property, but for a widespread conviction as to the significance of all this material wealth. In the last verse for today's reading, as well as in Jesus' parables of the talents and the pounds, it is assumed that resources are a trust and not absolute property. In endeavoring to develop spirits like his own, God has let us have the use of these material things. In learning how to use them some of the greatest lessons in earth's school are to be learned. When will the people of this great continent, wealthy beyond all others, learn from Jesus that the highest value of material goods is not in their possession but in their use in creating love? This continent's greatest economic need is to realize that the value of material things lies in their power not to gratify personal tastes, but to promote and deepen human fellowship.

But again, as the earth turns on and other continents come into view we see great contrasts. We behold in large portions of the non-Christian world the dreadful pressure under which they exist, causing them to speak of so many "mouths" in

their family, and in general to construe all the values of life in terms of one day's bread. It is not mere depravity of soul that causes those mothers in China to expose their little girls; it is in part due to the grinding, ever-present gnawing of economic need. The twenty wives of that African polygamist do not represent mere lust, but in part they stand for the cheapest form of labor where known methods do not permit one man with one wife economically to exist. Over there in that famine-swept province you can see people fighting over scraps of food, dogs eating bodies in the street, and a woman burying alive the child whose hungry cry she can no longer bear. But men in the Yangtze Valley and on the plains of India will always remain at the mercy of nature until accumulation of property is possible to insure them against her irregularities. A certain amount of property seems essential to personal freedom and to all higher individuality.

Thus over vast areas one can see men and women and children kept below the poverty line because of ignorance, inefficiency, and superstition. To these ancient causes are being added the more modern conditions of exploitation and over-population, due to the way Western science lowers the death rate without checking the birth rate, and to the failure of the economically advanced nations to share their constructive social solutions.

In most of the non-Christian countries we can see industrial revolution following in the wake of Western civilization. Old handicraft systems are giving way to factories, thus causing thousands of skilled workmen to readjust. Populations tend toward cities with the development of industry, so that we see the Orient facing all the evils of congestion, faulty sanitation, hard working conditions, and low wages. Spinning mills and silk filatures employ mere children by the thousands every day—no age limit, no physician's certificate, no legislatures limiting hours of work. The trifling sum which these poor children bear back with empty rice pails is so coveted by competing youth that no complaint is made of twelve-hour shifts. How can they be discontented? They know no better; parents have never seen the evil effects of child labor on individual and society, so that they repeat industrial blunders involving physical deterioration, illiteracy, industrial inefficiency, and low morals—while those who could

help stand by. Why do these more fortunate ones not share the costly and invaluable lessons which have been worked out in their own less cataclysmic industrial transition?

Surely one who believes in the inherent worth of human personality and the equal right of each personality with every other to existence and to whatever gives existence human value must be profoundly moved by conditions which leave vast multitudes undervitalized and in abject need. For there is an economic level below which a man cannot live and be what a child of God should be. A certain control over material goods is essential to the appreciation of higher goods. And then to realize that above and in and beneath the crust of this old earth is enough for all!

But we are not here talking about prevention and remedy. The simple question is whether you have the capacity of imagination to make these contrasts vivid—so vivid as to be painful. How can these differences ever be harmonized in the democracy of God until earnest people in greater number see and feel the pain of glaring contrasts on this earth? We must see the extent and depth of poverty and the blight it casts over hosts of our fellow-beings; we must see as starved personalities men meant to be sons of God; we must feel their gray, monotonous existence in toil that is neither life nor death. Then will be born in every Christian a righteous intolerance and a faith that finds a way. May God help us to see, both in the world's need and in our supply, the opportunity to act seriously upon our ideal of human brotherhood!

Third Week, Third Day: Falling Short in Mental Stature

And ye shall know the truth, and the truth shall make you free.—John 8:32.

Thou shalt love the Lord thy God . . . with all thy mind.—Mark 12:30.

We believe that God desires the unfolding of all the intellectual powers of man and that any permanent upbuilding of Christian society involves the development of the mind. But as we look out upon the world what tremendous problems lie before us in this one realm of need! Two out of three inhabitants of our globe have still to be taught how to read

and write. The United States may send its hundreds of teachers to the Philippines and make those islands a world model for educational progress, but there are a billion more who need this help. Picture to yourself all the kindergartens and primary schools in the world and realize that these must be trebled. Teachers must be found and trained; methods suited to each land must be worked out; educational systems must be evolved, coordinated, and financed; supervisors and administrators must be developed. The long, long steps both of free and of compulsory education must be taken. Schooling must not be left as a prerogative of any social or religious class, and the very content of education must be adjusted to the varying needs and stages of differing peoples, so that it will be a real training for the life they must live. These are all needs which we, as believers in the democracy of God, must vision and take into account.

Many of our sister nations are awakening, and this renaissance is bringing one of the most significant phenomena of our times, namely, a rapid increase in the number of readers in the world. This raises, however, new needs for literature of the right sort—for periodicals and books, for material adapted to the needs of women and children, for books and printed matter for schools and colleges, for literature that will guide these peoples in the construction of their new world order. Where men begin to feel even the indirect effect of the spirit of Christ, a host of social and economic problems open out and literary material must be provided to help in the solution.

The world has, furthermore, a long way yet to go in making knowledge accessible. Even we in the West have by no means ideal conditions, but before mankind can come to its own intellectually what vast numbers of institutions must be reared up in every land—high schools, colleges, universities, chautauquas, extension movements, trade schools, evening schools, schools for defectives, museums, libraries, improved postal and telegraph and telephone facilities as factors in the spread of knowledge, and the like.

But if this problem of knowledge for the whole of the world seems too bafflingly large we may concentrate on what the growing Christian communities need. With our accustomed appeal to the Scriptures and insistence that each person should be able to read them for himself, we cannot rest con-

tent with baptized ignorance and illiteracy. Yet of the total Christian body in India, for example, only seventeen per cent can read and write, and communities amongst the "mass movements" may be found where out of 6,000 Christian children only two are returned as literate. If independent, self-governing Christian communions anywhere are ever to be developed, it is of the utmost importance that leaders should be provided and trained—and this must be done through education. Furthermore, for the promotion of Christian worship, for the conduct of their Sunday schools, for the interpretation of the Bible, and for the upbuilding of their Christian life printed helps must be provided.

If men are to love God with all their minds these multiform needs must be met. What does this mean to you in obligation? In opportunity?

Third Week, Fourth Day: Lack of Harmony in Human Relationships

Thou shalt love thy neighbor as thyself.—Matt. 22: 39.

Even though men of all ages might agree that one should love one's neighbor as one's self, the vital consideration, as Jesus brought out, lies in the interpretation of what is meant by neighbor and what is meant by love. He put new meaning into these words—into love, intensively; into neighbor, extensively. Progress comes in proportion as we see increasingly deeper, richer interpretations of this great command. In this connection it is noteworthy that three-quarters of the teaching of Jesus had to do with man's relation to fellowman.

Taking the world at large, human relationships are nowhere in greater maladjustment than are those between man and woman. Yet the breath of new ambitions is stirring everywhere amongst the women of the world. It is a long, long way, however, that these excluded, secluded, subjugated distant sisters of ours have to come! For sixty years the remarriage of Indian widows has had legal sanction, but public opinion still causes 25,000,000 of them to serve out their cheerless unhappy lives. We rejoice that "golden lilies" are somewhat less admired than they used to be in some parts of China, but foot-binding is still one of the social evils of

that land. Many a helping hand should be ready to assist those women who attempt to break the way from a Hindu courtyard or a Muhammadan zenana to positions of equality of opportunity with men. Child marriage and child-widows, polygamy and concubinage, temple-girls and arbitrary divorce —these are only some of the familiar and age-long wrongs of womanhood. Needs on so vast a scale can only be compassed by a thoroughgoing revaluation of personality in terms of Christ. What increments of love and beauty and good may we not expect when the womanhood of the world is released and honored and given her democratic chance!

Men need to learn what it means to love one another in the labor world. Arbitration laws, homestead laws, checks on the oppressive power of capitalistic or labor organizations are needed the world around. Yet some of the sorest spots are in our sister nations where exploitation of labor has had no check. "Industrial democracy" is a phrase that must be given intelligible content and definite embodiment throughout the world, "beginning at Jerusalem."

Preeminently impressive in these days are the needs arising from lack of obedience to Christ's command amongst the nations. Here privileges, rights, and obligations must be worked out, a Christian ethic for nations must be evolved, and foreign policies and international relations must be completely democratized. A problem which especially needs solution is that of the relation of nations in the international law group to backward and dependent peoples. What shall be their status and with what motives shall they be approached?

As you face this aspect of world need, have you the faith to believe in the final victory of God's social order? Are you willing to help discover and then to establish that order without which the greatest good cannot be realized for humanity?

Third Week, Fifth Day: Arousing Response to God's Beauty

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.

Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.—Psalm 19: 1-5.
One thing have I asked of Jehovah, that will I seek after:
That I may dwell in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah.—Psalm 27: 4.

Protestantism is not used to looking upon the esthetic as comprising a realm of need in the world. Nor perhaps would anyone evaluate this need as at all so vital as others of the seven we are considering. And yet for completeness let us realize that response to the wondrous beauty God has provided or inspired is part of the conception of a saved man. Ability to see God in and to worship God through paintings and sculpture, music and architecture, nature and literature, is certainly one element in the Kingdom. Art has always helped religion by developing forms of decoration and of architecture suited to the needs of worship and by preserving in picture and in music suggestions of spiritual experience.

But art has a rightful place in this statement of sevenfold need for its own sake apart from what it contributes to religion. For we are vibratory instruments created for attunement with beauty and with truth. The intellect can grasp only part of experience. Impersonal analysis and inductive conclusion do not give all of life. There is a realm where response and sympathetic insight must be the ways for dealing with experience.

As we think over the varied realms of beauty which God has made possible, and measure attainment against man's potential capacity, we realize how far short we have come from God's ideal for us. The development of human capacity for appreciating beauty opens out another cross-section of world need. Among God's ministers are those who give forms of beauty to the things we use as tools or which in various ways make up our environment. The working-girl witnessed to a God-given hunger when she said, "Give us bread, but give us roses, too." While acknowledging that there are more urgent needs, may it not be possible that

with reference to beauty in library and in conservatory, in picture and in building, in garden and in city, it may be said to us, "These ought ye to have done, and not to leave the other undone" (Luke 11:42)?

Third Week, Sixth Day: The Tragedy of Misdirected Souls

And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them.—Rom. 1:28-32.

To Paul, as to every person whose judgment has been sharpened through contact with Jesus Christ, the sin of the world presents an overwhelming need. In this ugly fact is found the world's greatest shortcoming. This has been especially plain since 1914. And here we become one with all the world, and in all humility are not interested in saying whether the mote or the beam is most found in the eyes of other peoples. When measuring one's distance from the sun it little becomes the man on a mountain-peak to exult over his brother in the valley. "For all have sinned, and come short of the glory of God" (Rom. 3:23).

We believe that there is such a thing as a growing, vital, living, dynamic moral order for the world. We believe that God is supremely interested in its growth. We believe that for our understanding of this order the significance of Jesus Christ is normative. Sin for every one is the placing of selfish ends above the claims of love and duty. Sin for the one who has known Christ is the departure from the life and purpose revealed in him, whether this departure is on the part of the individual or of the society. And since the life of Christ is best expressed by love, and since the end to be supremely sought is the reign of God on earth, the great sin is the choosing of any end lower than the Kingdom of

God. Sin for the individual means failure to realize God's ideal for human nature, and brings the resulting social consequences of misery, degradation, and death. Sin for society —the group or nation—means the failure to organize according to Christ's principles and to embody his spirit in every relationship.

In every land we find sheer badness—deeds and lives that are reprehensible and worthy of condemnation. In every land we find men and women doing things which are a contradiction of the nature, the powers, the destimes of mankind. In every land, whether in spite of much or little light, men are making the morally inferior choice. In every land men are refusing to conform unto God's will and are disobeying his known commands. And these things constitute sin—they make abundant life impossible.

As one goes about the world, tokens abound on every side of this burden caused by sin, and the longing for adjustment with the Divine. One out of every sixty in India leads the fakir's life; by actual estimate $5,000,000 was spent in a single year in a certain Chinese city on idolatrous practices. Bells and prayer-wheels and temple drums; pilgrimages and bathing ghats; smoldering ashes by the Ganges and reiterated cries to Amada Buddha or Sita Ram; idols and asceticism, fastings and washings; stately mosques and rock-cut temples; spires and minarets and high pagodas—all these reveal man's greatest universal need, the need of a savior from an existence of sin and failure to a more abundant victorious life in fellowship with God.

Have mercy upon us, O God, according to thy lovingkindness; according to the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin; for we acknowledge our transgressions; and our sin is ever before us.

Third Week, Seventh Day: Orphans in a Father's World

And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.—John 17: 3.

Today let us center our thought upon the more strictly religious needs of men. Once again return to that distant

point in space from which we gaze down on our little orb. This time we are not looking at continents or at bodies or at schools but at the faiths of men. We make out at once four great groups, each containing over a hundred million people—Hinduism, Buddhism, Confucianism, and Muhammadanism. And there are other faiths as well—Taoism, Shintoism, Judaism, Jainism.

But the tremendously significant fact is that on this ball nineteen hundred years ago the very face of God was uniquely revealed to men, and they beheld his glory. In imagination you can see a new "way" which within three centuries spread about the Mediterranean basin. After a couple of centuries more of assimilation, another era of expansion sent it throughout all northern Europe. Finally, in modern times a third era of Christian witnessing began anew, to share the most precious experience of all history. But even now as you look down on this old planet you can see trains speeding over continents, ships ceaselessly conducting international exchange, letters like myriads of shuttles flying between the peoples—yet there remain millions, literally millions, who have never heard of Him who came to be the way, the truth, and the life.

Dare one say these other faiths are good enough? All but one of those mentioned above were here when Christ first came. Any argument that would hold that these religions are good enough for mankind now, would indicate that they were sufficient then. If the revelation of God in Christ is not needed by men who hold these faiths now, it was not needed nineteen hundred years ago when these same faiths held sway over the destinies of men. Not to see the present-day need of the non-Christian faiths is not to see the need of the original coming of the Christ.

In a later chapter we shall be noting with some detail the actual deep-lying needs of man which these faiths fail to supply. Here we will only emphasize the supremeness of the religious hunger of mankind. For while all the needs at which we have been looking this week must be met in God's ideal democracy, yet we do not evaluate them as being on a level. There are needs such that if they remain unmet it profiteth a man nothing to gain all the rest. While firmly asserting that the removal of each of these seven needs is a part of the establishment of the reign of God on earth, yet we hold

that the moral and the religious needs are incomparably more far-reaching and eternally vital. Pearl Mountain must be reforested; but there is a growth more precious still to start in China. Irrigation canals must be dug in India; but there is a water of life that will bring a richer harvest than canals can ever supply. Penny-posts and telegraphs and telephones must be installed; but there is a quality of communication in love that surpasses these. Health and wealth and knowledge and the rest, need to be permeated with the love that cometh only from God. Is there, therefore, any one but Christ who taketh away the sin of the world, and who, if loyally loved and fully followed, can justify and ennoble and accomplish the sevenfold banishment of world need?

COMMENT FOR THE WEEK

It will help to a clear intellectual mastery of world need if we hold in mind two comprehensive outlines which we can apply to the social attainments or needs of any person or nation or race. All need may be comprehended under one of the following seven heads: Needs in the realm of health, needs in the realm of wealth, needs in the realm of knowledge, of harmonizing human relations, of art, of morals, and of religion. Or, in other words, all needs may be classified as hygienic, economic, social, scientific, esthetic, moral, or religious. We have considered these needs successively in our daily studies for the week.

A second, helpful, sevenfold survey approaches the world from the standpoint of the seven differentiated areas into which it may be divided. Can you take these areas in succession and feel with them in their need?

I

The needs of *Japan,* although directly affecting only one twenty-fifth of the human race, yet are urgent just because of Japan's place of leadership. Her first great problem is one of spiritual adjustment. Our sister nation across the Pacific has no greater need than the development of a spiritual basis for her great, new, surging life. Three great religions are competing with the one really indigenous faith for the loyalty of Japan. But of these Buddhism and Con-

fucianism have already proved inadequate to the strain of the new day, as has also the indigenous faith, Shintoism. Japanese are asking whether Christianity can provide that foundation which they must have for the highest ideals and convictions and actions. Many thoughtful leaders hold that victory or defeat for Christianity here will have far-reaching results for the whole of the Orient. Hence there is an especial demand for able, far-sighted, sympathetic, thoroughly Christian statesmen to present Christianity to this land.

A second great set of needs for Japan grows out of the replacement of feudalism by industrialism, causing her to face in a single generation problems which our civilization has been attempting to solve for the past two hundred years. The great industrial and commercial centers are growing thirteen times as rapidly as the general population. With this shift of population come physical deterioration, due to unhealthful surroundings, a rapid increase in woman's labor, the weakening of restraints associated with old codes and customs, and a new craving for excitement and vicious pleasures. The very ease with which the few have become millionaires has fired the imaginations of a host of young aspirants for wealth, so that the trend everywhere is toward a materialistic outlook on life. With this has developed a "romanticism" which amongst the young has set aside many of the old restraints, in order to give free play to feeling and desire.

Japan's third great need arises from the fact that she has been given the stewardship of subject races. Not only has she become directly responsible for Formosa and Korea, but the great neighboring nation of China must inevitably be affected by influences going forth from Japan. If these influences are full of help and inspiration, if Japan can through unselfish service win the love and confidence and good will of Asiatic peoples, a great leap ahead will be made into magnificent national leadership.

II

Any person with a scrap of imagination must be stirred by the spectacle of *China* in transition. Here one-fourth of human folk have more or less unwillingly given up their age-long policy of isolation and are being tossed and buffeted by unfamiliar currents which had their origin in an alien

civilization. Hence China needs the friendship of unselfish peoples. She does not ask for charity, but simply that the so-called Christian nations shall do for her what, if the conditions were reversed, we would want her to do for us. We can let American interests wring unjust concessions from her, we can exploit her, but in doing so we shall show ourselves still pagan. May the precedent of our return to China of an amount of the Boxer indemnity in excess of a just sum be the mere beginning of an enduring relation of Christian friendship.

In order to change the mental attitude of centuries as well as to build bridges and to start great mines, China needs our Western science. To educate her millions China needs all we can share of educational leadership. To steady China's women in their movement toward larger self-realization there is needed all through the land the object lesson of the Christian home and the sympathy and fellowship of Christian sisters. For science, for history, for economics, for social solutions, for religion, China must enter the world's great school. The question is whether she will find friends with a will to share or pirates with a will to prey.

A new industrial order is beginning to crowd out old household trades and alter the predominantly agricultural life of the people. When this fourth of the man-power of humanity turns its stream of steady, cheap, efficient labor into the task of transforming China's immense natural resources, there will be need for every social solution and every social ideal that Christ has ever inspired in the West. Are we willing to share what we have learned and, still better, lead the people of China to the only One who can inspire them to their own solutions?

Perhaps the greatest need of China is for strong, able, and disinterested leaders. Political revolutions have demonstrated that no mere change in the type of governmental machinery will heal China. Nothing less than character is demanded. But Confucianism, high as its standard has been for the past, is proving inadequate to the new demands. An irreligious spirit spreads as reverence for old sanctions passes away, and the practical genius of the Chinese gives materialism an easy victory. There must be a real need here, when recent events show to demonstration their readiness to receive religion as well as machinery from the West.

III

In *India* we see a land cut up by myriad divisive forces and yet struggling on under British rule, through increasing consciousness of nationality, toward self-determination. It is a double struggle. On the one hand are immense obstacles to nationality to be overcome—the prejudices of Dravidian, Indo-Aryan, and Mongoloid racial stocks; the undemocratic compartmental life arising from 3,000 castes; the use of 150 languages; a marked tendency to break away from anything like good team work; and the intense rivalry of religious sects. On the other hand is the struggle which Britain must fight out in her own conscience and the results of which must be embodied in her policy. Shall Britain think of her rule in India as a stewardship from God and launch out into the task of fitting India for highest self-realization? Or shall she yield only as little and as slowly as selfish expediency demands? With both these great parties, which in God's providence have been brought together for the working out of destiny, we can have the deepest sympathy.

But apart from this large political problem India teems with social need. Foremost here would be placed the conditions of the depressed classes, which comprise one out of every six of India's 317,000,000. Beneath even the low-caste Sudra are these outcastes—little better than serfs of the soil, wretched in their poverty and ignorance. The induction of these millions into their rights and privileges as spiritual beings is one of the reforms from which India has hung back. But Christian missions have stirred this class with hope, so that in seven well-defined areas they are placing themselves in masses under Christian tutelage and leadership. Before the Church is thus placed a wide-open, though possibly transient, opportunity of ministering to their material, intellectual, and religious progress and of imparting that sense of the dignity and worth of life that comes from the teaching and spirit of Christ. These "mass movements" and their needs dominate the missionary situation in India.

And whose heart is not drawn out to the cause of enriching Indian womanhood? Wronged as the woman of India has been through seclusion and through ignorance, yet she has shown such a patient, humble, unembittered life of self-sacrifice and religious devotion that her friends find them-

selves joyfully expectant of what she can mean when released in body, mind, and spirit. This will involve such things as the education of women, for now only one in a hundred can read and write; marriage reform, for the child widow and early marriage still leave their train of social evils in that land; and, above all, the recognition of her dignity and worth as a child of God. The work of war relief has helped to give an awakened consciousness to India's women, so that the demand will soon be vastly greater even than at present for an education suited to her needs and for ideals which will have power to steady her in the new paths upon which she is entering.

But India's deepest and saddest need is connected with the spirit. India has always been characterized by a search for God and those who know her best know that nothing else will satisfy her. India is hungry for God. Hinduism, however, is tottering to its certain fall. It cannot survive the impact of Western knowledge and criticism. Can we be content to see religious indifferentism settle down upon this vast congeries of religious peoples? Or shall we satisfy the deepest longing of India's soul by helping her to get a clear vision of the face of God in Jesus Christ and of abundant life through him?

IV

Africa is one vast continent of teeming, complex need. Within little more than a generation practically all of Africa has passed under European control, bringing enormous temptations to rule in the sole interest of the white race, but bringing also no less enormous responsibilities for just and fair Christian treatment of these backward and child peoples. Most pressing of all, perhaps, is the land problem. The increase of white immigration, the ruthless grasp of syndicated companies, the inability of the old tribal system of ownership to stand before modern conceptions of law, the difficulty of establishing new systems of individual ownership, actual laws making it a criminal offence to transfer or sell land to a native, the frank conviction that a lower, inefficient group should give way to a higher type of civilization—these are some of the causes why the dispossessed African is crying out for land. The question is whether he is to become a mere serf of the white man with no chance

to develop a self-respecting independent life of his own; or whether Christian public opinion can induce a policy that will make central the welfare of the governed.

Furthermore, Africa confronts a dual labor problem. On the one hand, since land has become too crowded for the old herds, the pastoral stage must give way to the agricultural. This presents the very pressing need of educating a whole people in modern farming methods. On the other hand, the demand of the white man for labor in mines and factories, in railways and plantations, is increasingly insistent. It is good for the African to be stimulated to change the indolent habits of the village, and the world needs the more strenuous service he should be induced to render. But the temptation pitilessly to exploit this half-dazed labor rather than to treat it in a just and Christian way is proving very hard to resist. Where great capitalistic undertakings have concentrated labor, there is a very urgent call to Christian forces to organize social service of the wisest, most scientifically constructive kind. Only by the introduction of such a spirit will those tens of thousands from the primitive kraals be kept from physical and moral destruction in the white man's city.

Africa will long present a challenge to experts to conquer disease. Hookworm, sleeping sickness, venereal disease, smallpox, and tuberculosis must be controlled. And yet the improved communications of modern times have served to spread disease still more widely, so that the various pests and fevers for man and beast are no longer confined to comparatively small areas.

From still another angle we may look out over this vast continent and see old methods of social control breaking down on every hand. Under the old tribal system the African hardly conceived of personal rights as over against the tribe. All the influx of Western civilization is removing tribal restraints, disintegrating ancient customary law, and dissipating that fear of taboos which provided checks on unsocial conduct in the past. What a call this is for us to help prevent utter collapse by sharing the higher moral bases without which we, too, would go to pieces!

The need for instilling the Christian foundations of our civilization is made all the more urgent by the advance of Islam. This religion, while undoubtedly giving higher social

standards than are now possessed by pagan peoples, yet petrifies all progress beyond its level—a level that contains glaring deficiencies and comes far short of the highest that we know. The need at this point is all the greater because it will take us ten years to win back from Islam what as pagan could be won for Christ in a single year. We have only to let things go on as at present and in two or three decades Africa will be Moslem—and we know by humiliating and discouraging experience what the winning of a Moslem country means and costs.

V

Latin America has her closely-drawn caste lines, the problem of her great landed estates, her millions of peons enslaved through debt, her unassimilated Indian tribes, her varied immigrants, and a more or less feudal condition, the ramifications of which run through the economic, social, and religious life of the people. Because of Spain, the liberating influences of the Reformation and the accompanying Renaissance were kept from Latin America for three hundred years. Even yet the twenty republics have not recovered from the extreme reaction in faith and morals. Probably not five per cent of the 50,000 students in the South American universities would admit allegiance to any church. Large numbers of the educational and political leaders are contemptuously antagonistic to all forms of religion.

VI

The Near East is a phrase which includes the Turkish Empire, the Balkan Peninsula, North Africa, and Persia. So far as this includes lands under Moslem rule we have an all-too-fresh memory of what it means—ruthless deportations and massacres of Armenians, famine and distress, disease and suffering. One finds in these countries lack of public spirit, mutual suspicion, slavery, extreme poverty on the part of the many, and a tendency merely to copy tradition.

To these six mission areas one may add as a seventh group *the so-called Christian countries.* Their needs are closer to us and will not be even outlined in this rapid survey.

VII

How can we explain the way in which good people can

ignore world need? William James points out an obvious answer when he says that we cannot attend to all reality at once—that we can be efficient at all only by selecting that to which we will attend and ignoring everything else. This is why there is not enough misery in India, poverty in China, industrial turmoil in Japan, fatalism in Turkey, savagery in Africa, or agnosticism in South America but that some people can forget it. It is entirely plain how some succeed in ignoring these vast realms of need; it is by attending to something else. One reason why gold flowed toward Armenia during the War was that attention was arrested. The overwhelming mass of human need in the non-Christian world has never similarly caught the imagination of men.

A world Christian, however, is one who definitely turns his attention to the needs of the world. He is the kind of a person that will not continue oblivious to how the other half lives, but will know and be moved by human need. What heretofore has been characteristic of the missionary mind will characterize every Christian in the new democracy. Only a beginning has been made during the War in responding to those who are across the world from us. Such practical sympathy should become a habit.

But even when attention has been turned to these great world needs *one must fight against a tendency to think of these people in mere masses.* Not mankind in the mass, but individual men and women and children, whose lives we have come to know, grip heart and sympathy. If we fail to individualize, so that we know nothing more human than "the swarming millions of the East," or the "famine-stricken hordes of Asia" we are not likely to see need as it really is. It is because geographical magazines and moving pictures and travel books leave us without excuse as to the means of acquiring this nearer view that our missionary motive should be so much stronger than our forefathers'.

One sometimes wonders whether the "heathen" could be real men and women to those who stood behind our early missionary enterprise. To read the addresses of those days it would seem that the heathen were little more than an undifferentiated quantum called souls. There was something abstract about their appeals. The fitness of Christianity to be an absolute religion was considered, the plan of salvation was expounded, and finally the utter ruin of all life apart

from Christ was forcibly deduced. The modern missionary appeal, however, presents with vividness the concrete facts and situations that need a Savior. Not the *a priori* and theologically-stated necessity is emphasized, so much as the actual needs which cry out for what Christ alone can give. We need to recognize that there is this transition of appeal. We have ceased to think about a vague humanity which by theory must be lost; and we are more and more seeing actual men and women and families and nations which as a matter of fact do supremely need the Christ. *It is important to recognize that when this transition in the basis of appeal has once begun, it is necessary for it to be completed.* If we are going to depend for our stimulus on a presentation of the actual and visible needs of men for Christ rather than on their theoretical and theologically-deduced need of him, then we must make earnest with the problem of creating sensitiveness to facts of need.

But after the attention has been turned to the realm of need, and after we have individualized rather than simply thought *en masse*, there must be the capacity of imagination to make needs stand out with vividness. A railway track does appear nearer together in the distance, but most adults have imagination enough to correct this optical effect. Comparatively few, however, have trained themselves to see at their true enormity the remediable needs of more backward peoples. Again, only a few have been so developed that they can scan sets of tables telling about the amount of child labor, preventable accidents, or unemployment and from these columns catch the significance of the human problem or be stirred to find its remedy. Not many are like Brand Whitlock, who after returning from his ambassadorship in Belgium, said that he could never enter a restaurant and see a person crumbling bread thoughtlessly on the tablecloth without a cold shiver passing through him. *The capacity vividly to appreciate human need, is a distinct attainment.*

We don't have so much difficulty with the needs close at hand. Suppose that next door there is a little child who has been grievously crippled for life by infantile paralysis and is carried about from place to place each day. Sympathy in this case can hardly be considered an attainment. If an auto accident occurs before our own door, we respond at once with our help, feel bad over it all the afternoon, and

dream about it at night, whether the patient be Chinese, African, or Jew. It is, furthermore, just this relative ease of response to nearby need that makes the city poor more generous than the country poor—the needy in a city touch one another more closely and realize more vividly their neighbors' needs. The test of capacity comes with the more distant, less obvious needs of the world. The question is as to whether we have developed the field glasses of our imagination so that we can see the practical slavery amongst the 30,000 rickshaw coolies of Peking. Or we may be able to bring close up in vision the physical hunger of the world, but have no power to focus on the famished spirits of men.

We have learned enough from the Good Samaritan to respond to needs that thrust themselves on our roadside. But we are Levites and Pharisees with reference to people in dire need some few thousand miles away from the road we travel; our money can release service in a distant hospital as well as in the inn at which we stop. We hear, for example, a man plead that the death rate in India is such that five million more people die each year than would thus pass away if the preventable diseases were looked after. Is it lack of imagination that causes us to pass by on the other side of his request for support in his constructive service for these people? Let us rejoice that so many people have the power of response which enables them to support the more distant enterprises of the Church in this or other lands, although they have not actually seen the places or peoples for whom their resources have been enlisted.

VIII

For the missionary enthusiast at home the question must arise as to whether he possesses this capacity for sympathetic imagination. Is it possible that the activity of presidents and secretaries and persons otherwise prominent in missionary societies may in some cases arise from the mere joy that comes from having a task and feeling that one is useful? This joy in having a real part in the promotion of one of the activities of the community which are acknowledged to be important and respectable is perfectly right, but it is not necessarily the expression of the missionary consciousness, even though dealing with missionary geography and missionary facts. The activity in this case arises from a laudable

motive that could be satisfied by useful leadership in any other respectable branch of service. Many a time in a meeting a missionary has pleaded most tenderly and earnestly for the pressing, multiform needs of some people whom he loves and the chairman has closed the meeting in a way that makes one wonder whether imagination has taken her beyond the machinery of the meeting to see the significance, in flesh and blood and hearts and souls, of the message regarding some group on the other side of this earth of ours. Furthermore, it is possible for a person in the realm of missions, just as for a man in public service, to continue his activity from force of habit or because of what people will think of him if he stops or fails. The Christian consciousness must have as an essential element, however, an active imagination which is capable of seeing needs.

For our nation this mark of an international mind will mean that other lands will be looked upon not merely as places where trade may be extended. Consuls will report on other things than raw materials and opening commercial opportunities. If our nation is to be fully Christian, it must as such go forth in service. But with this must come not only the establishment of precedents for national generosity, but the atmosphere in which it will be natural to consider the needs of other lands. Capacity for sympathetic appreciation of need must be national as well as individual. For, as the author of "The Great Society" says, it may easily prove true that the least amount of love that will suffice to hold together the cities and nations of the new order "may be found to require that what school children learn of the unseen millions of their fellows shall be, as far as the writers of books and the trainers of teachers can make it, the truth."[2]

"For the selfish comfort among the wrongs and sorrows of men, for our ignorance and indifference concerning the lot of others, for the love of ease and pleasure that has blinded our eyes, have mercy upon us, O Lord."

TOPICS FOR DISCUSSION

1. Explain why no amount of perfection in individual qualities can make amends for a sub-Christian indifference to maladjustment in the world about you.

[2] Graham Wallas, "The Great Society," p. 153.

2. To what extent does the possibility of the attainment of Christian character depend upon the attainment of a certain physical and intellectual minimum in life? To what practical steps should this lead us?

3. Have you the concentration which enables you to vision, beyond the actual, the ideal social order? Sketch some of its main features.

4. Is it the quality of need, or the quantity of need, on the mission field that distinguishes the call for service abroad from that at home?

5. If the state of the non-Christian world were such as entirely to obscure its need, would the Church's duty to evangelize the world still stand? Explain.

6. What impulses, other than a sensitive response to need, may keep one active in enterprises of helpfulness? Is the absence of such an impulse creditable?

7. What is the normal Christian reaction to known need? Estimate the function of religion in meeting each kind of world need.

8. What needs in Christian work abroad call for laymen? How would you justify reforestation as a legitimate use of time by a missionary?

9. What additional thing would best enable us to respond to the world need? More knowledge? More love? More dynamic? Greater conviction that we have something to give? What?

10. What in your opinion is the greatest agency thus far in seeing and meeting world need? What has been the inspiration back of this agency?

CHAPTER IV

Faith in the Pursuant Love of God

Myself, other folks, and God—so far, we have been considering the first two only in this triangular relationship. But as we turn from the needs of the world, so vital, so varied, so overwhelming, we are confronted by the question, who is sufficient for such things? Would it not be madness for any man to dream that his one life could cause a ripple upon so large a surface and so deep an abyss? Many there are who would like to see conditions bettered and needs met, but would not dream of purposing to bring this about. Why should any form a purpose for what seems so impossible of achievement? But is there not some reason why it becomes both natural and inevitable, yes, and impelling to set about this great task—a reason also for confident hope of success? Indeed we shall find all of these when we take into consideration the third great factor with whom we are so indissolubly knit together, and come to understand what is most characteristic in God.

Fourth Week, First Day: The Great Attainment

One God and Father of all, who is over all, and through all, and in all. . . . For it is God who worketh in you both to will and to work, for his good pleasure. . . . Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God.—Eph. 4:6; Phil. 2:13; II Cor. 3:5.

Except Jehovah build the house,
They labor in vain that build it:
Except Jehovah keep the city,
The watchman waketh but in vain.
It is vain for you to rise up early,
To take rest late,
To eat the bread of toil;
For so he giveth unto his beloved sleep. . . .
Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;

Of whom shall I be afraid?—Psalm 127:1, 2; 27:1. Be strong and of good courage, fear not, nor be affrighted at them: for Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. . . . And Jehovah, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. . . . Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest. . . . In all thy ways acknowledge him, And he will direct thy paths. —Deut. 31:6, 8; Josh. 1:9; Prov. 3:6.

Homage to personality is of the very essence of democracy. It increases our reverence for God to see how in this sense he may be considered as democratic. For he has carefully avoided dominating our personalities. He does not make himself so patently obvious that we are compelled to believe in him. On the other hand we must, each day, newly affirm our faith in God, and develop strength of spiritual life by triumphing over what often seems like unreality in this realm. Each of us must voluntarily choose, and voluntarily keep the great attainment of a living consciousness of God, such as is found in today's verses.

In our personal experience at its highest we have the conviction that we have seen, known, and experienced God. This conviction is strengthened by the repetition of the experience on our part, and especially by confirmatory testimony from others in whose competence to judge we have most confidence. Gradually our eyes are opened to see God as the great Teacher, progressively educating both ourselves and the race, in an environment partially good and partially bad, but which is moving as we cooperate toward a morally perfect ideal. Furthermore, with Jesus we look on what of goodness is found in man, and make the deduction: "How much more *your Father*" (cf. Matt. 7:11). Above all, the effect of the personality of Jesus makes it natural to believe in God. He sends the world Christian forth, eager to launch out in the greatest of all life's ventures—the daring to risk everything on the assumption that we are "bound up in the bundle of life with the Lord Jehovah"; the willingness to pray, to plan, to act under the inspiration, friendship, and guarantee of the Father of our Lord Jesus Christ.

Fourth Week, Second Day: Love Taking the Initiative

What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? . . . Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? . . . And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.—Luke 15:4, 8, 20.

But the reality of the fact of God must be filled with content. One day, on the plains of India, a missionary was asked: "If you were compelled to choose but one page from all the Bible to reveal the heart of Christianity, what one would you select?" The unhesitating answer was: "I would unhesitatingly choose that page which tells of the lost sheep, the lost coin, and the lost boy." Other religions tell about a god who will come to save the righteous and punish the wicked. But in Christianity alone has there been revealed a God who cares enough to seek out and save those that are lost. It used to be easy to believe in a God who would destroy great portions of humanity which were thought to be evil; the hard thing was even to conceive of a Deity that could take trouble over the lost. Since Christ, however, the easy—in fact, to those who have really known him, the inevitable—thing is to believe that God cannot be less than he.

Notice in these parables how the shepherd seeks the sheep *until* he finds it; how the woman seeks the coin *until* she regains it; how the father loves the boy *until* he comes back again to the father's house. In this pursuant love of God we find the climax of the revelation of the Father. The aggressive, initiating love of God for man is the very core of the Christian religion and in it resides our hope for an eventually whole and perfect life. Not only will there be joy in heaven over every successful venture of love, but God is hunting and working and loving *until* the task is done.

Experiencing such love in his God, man must learn to love. In fellowship with such a person man's self-centered nature becomes transformed until he too—like his God—is charac-

terized by a loving pursuit which stops not until the need is met.

Fourth Week, Third Day: A Revolution in Values

He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53: 3-5.

One of the finest products of Israel's religion was the conception that undeserved suffering on the part of the righteous might somehow make toward the saving of the wicked. Other solutions had attributed all suffering to sin. The newer insight perceived that some suffering could be redemptive. Righteous and wicked are so bound together that the undeserved suffering of the one may be the saving of the other. And so it finally dawned on the consciousness of a few leaders that even the longed-for Messiah might not be a worldly king restoring Israel to power, but a suffering servant through whose affliction others would be saved.

This insight was one of the great revolutions in judgments of values. Here man began to see that unmerited suffering in behalf of others could be a characteristic of God, and hence could become the divinest privilege of man. Love's greatest opportunity very often involves taking on a burden that is not merited. In this great passage from Isaiah we find Israel realizing that salvation is in one who was stricken, smitten, and afflicted. How much vaster is the redemptive power and stimulus when we see that it is not man, however exalted, but God himself who becomes a suffering servant for the world! Today let this conception of what God is ready to do and, in fact, is doing, dominate our approach to the world's sin and suffering and need.

Fourth Week, Fourth Day: God's Readiness to Give

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one

that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?—Matt. 7: 7-11.

If ye shall ask anything of the Father, he will give it you in my name.—John 16: 23.

Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.—Matt. 18: 19.

It was just as simple as this to Jesus: "If ye being evil know how to give—how much more your Father—." The absolute readiness of God to respond was a fundamental conception to Jesus. That which needed correction was man's reluctance to ask, his refusal even to formulate desire.

At the ordinary level or potential of our lives we make demands upon God and get the response of the ordinary laws of nature. Gravitation works whenever called upon; magnets draw, electricity does its marvels, steam drives. At this level all of us ask, and receive according to our faith from what is really God. What Jesus seemed so eager to have us believe is that there is a higher potential or level of faith at which we can live, to which God's response will be as wonderfully rich and just as "natural" and inevitable as on the more common level. In other words, the response is according to our real demand upon God. Ordinary demand receives ordinary response. But mountains can be removed when there is even a little of that faith which is based on the assured character of God and his readiness to give.

True, Jesus gave us conditions for prayer, certain relationships which must be right. But instead of impressing his disciples with the fact that to pray is difficult, he seemed consumed with longing that they should realize a still more fundamental truth—how eager the Father is to give to those who really ask.

With a world about us needing reconstruction, should we not make it our serious prayer that God will give us the confidence in his character that Jesus had, so that wonders may be worked in answer to our faith?

Fourth Week, Fifth Day: An Ever-Working God

The Son can do nothing of himself, but what he seeth the Father doing. . . . My Father worketh even until now, and I work.—John 5: 19b, 17.

In answering the criticism of pious legalists, Jesus opens up one of those beautiful windows of his soul through which we catch a rare vision of his conception of his Father. To Jesus God is one who never rests from an active outgoing of service to mankind. Even on the Sabbath day God continues his beneficent work for his children. With absolute certainty we may count on him every minute, since rest for God does not involve inactivity in love's expression. To Jesus the unceasing activity of God for good was a great reality.

Rev. G. A. Johnston Ross tells how he was standing with John MacNeill one day in Edinburgh watching the procession incident to the opening of the General Assembly of the National Church. In connection with this annual event the King sends a Lord High Commissioner who is conducted to the assembly hall by a great pageant. The Lord High Commissioner and his staff, the Moderator, and other officials are seated in splendid carriages, drawn by milk-white horses, gaily caparisoned, with outriders, trumpeters, banner-bearers —a gorgeous spectacle. As the pageant swept by that day, the whole business impressed Professor Ross as so absurd in its pompous irrelevance to anything Christian, that he said to his friend, "MacNeill, what do you suppose the Lord Jesus thinks of this?" For a moment MacNeill did not reply, and supposing he had not heard the question, Professor Ross looked at his face and saw that he was gazing up into the skies, his eyes suffused with tears. Then lapsing into Scotch, he said, "He's thinkin' naethin' ava'; he's ower thrang! (He's thinking nothing at all; he's too busy)."

May there not come over us, as over these two men, the overwhelming thought that God is busy in a great purpose? He does not work merely in us and through us. In ways that are beyond us and without us God has been silently and peacefully doing his work. Would that we could catch his great perspective in aim and accomplishment, so that the petty would at once be sensed by us as microscopic in contrast with things of supreme worth!

Fourth Week, Sixth Day: How Omnipotence Is Set Free

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke 12:32.

Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.—Mark 10:27.

Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove.—Matt. 17:19, 20.

Notice the succession of thought in these three statements of Jesus: God desires to establish the perfect social order; for him nothing is physically impossible; but, being the kind of God he is, he cannot give his choicest gifts nor make his highest response where there is distrust. God has always been ready to give us the Kingdom, and will actually do so just as soon as we learn to know and trust him. It was because Jesus was one who thus knew and trusted God that in him the Kingdom could actually start to come. Jesus' faith enabled God to respond to him in a kingdom way.

Early in his life Jesus must have realized that no one else had a consciousness of God and a trust in Him such as he himself had. If only others would develop this trust, the Kingdom would be here! And so he began a revelation of what kingdom trust is; he yearned to instill a knowledge of and a confidence in the Father. By miracle, by word, by unhesitating acceptance of death that looked to most like utter failure, he was leading people to catch his faith in the absolute trustworthiness of God. In the life he lived we get a glimpse of the way in which the omnipotence of God is set free in the one who has unlimited confidence in His character and resources.

What might we not be and do if we had Jesus' conviction as to the availability of God! Isn't it just possible that we might catch from Jesus faith at least as large as a grain of mustard seed? Putting this to the test, that faith could grow. Is there really anything better that we can do to prepare ourselves for taking a Christian's place in a world of need, than acquiring an ever-deepening conviction of the character of

God? It will mean a constant return to the one who so perfectly manifested the filial spirit, it will mean prayer, communion with God, and the daily living out the trust in the laboratory of life. The world Christian must get the faith that Jesus had, if he would do the works that Jesus places upon him.

Fourth Week, Seventh Day: Reenforcement for the Seemingly Impossible

And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that are with us are more than they that are with them. And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.—II Kings 6: 15-18.

The horses and chariots and the great host about Dothan were real facts that had to be taken into consideration. But there were forces of strength and support to which Elisha's servant was blind. Even so today, to waken up to the enormous needs of this world is a terrible thing unless we also awaken to see the divine reenforcement that is at hand. We need some Elisha to open our eyes that we may see. Hope and courage will come with the discovery of God. To the new world consciousness we must bring a new God consciousness.

There have been times with tasks so small that we were tempted to believe that we could clear them off in our own unaided strength. Not so these days. Miracles are needed. Let us thank God for tasks so large that we must open our eyes to see the resources that are with God.

COMMENT FOR THE WEEK

I

If we could get a steady deep insight into the character and purposes, the desires and resources of our God, then unquenchable hope, invincible courage, unhesitating obedi-

ence, and absolute loyalty would be the spontaneous expression of our lives. Especially do we need to lay hold of the truth that God is *preeminently characterized by forth-going, self-sacrificing, resourceful, constructive love.* We have come to see that this divine solicitude takes within its grasp not only the individual, but the organized life of man.

And all this loving outreach of our God is made in such an unpretentious way that we are not forced to notice it. Every day he pours his blessings upon us. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:44). Yet this wealth of gift is so unobtrusively made our own that for many there is a certain unreality in the religious life. No doubt in this also there is a great love-purpose for us. If it were all too overwhelmingly plain, there would not be room for that most beautiful belief that friend may have in friend. God is willing that his hovering love should be unobtrusive, so that there may be room for faith, for complete and unwavering confidence in him.

And yet there has been one supreme expression which has challenged the attention of the world, and will ever preeminently embody to us the self-giving character of our God. The little child named it when in the twilight he came running to his mother saying, "O mother, God has just put out his service star." Yes, his single star—for God so loved the world that he gave his only begotten Son. By the inner necessity of his nature God is ever loving. He is the kind of a God that could not refrain from manifesting himself in Jesus, and being found in the form of man could not but accept the cross. *It is in the cross that we catch such a vision of our God and his ways that ever after life's meaning and possibilities seem transformed.*

II

Let us not forget how unique in the thought of men this conception of God's character is. Suppose that in contrast we try to express in a single word the most characteristic thing in the world's great religions. For Mŭhammadanism, we would choose the word *submission.* In fact, this emphasis has given to this great religion one of the names by which it is known, "Islam," which means submission. When Mu-

hammad, at forty years of age and before the beginning of his public career, was meditating on a mountain height, the hollowness of all idolatry burst in upon him and in contrast the greatness of God made a profound impression on him. *"Allahu Akbar,"* that is, God is great, became the watchword of his new faith. Before this greatness of God man is as dust. If a painter could have one picture only for representing Muhammadanism, he would very probably depict a man kneeling with his forehead in the dust, betokening submission, surrender.

If we were given but a single word in which to sum up Hinduism we would choose *karma*, for this word stands for India's solution of the great problem of suffering, and it has dyed her very thought through and through. *Karma* teaches that if one suffers here it is because of evil done in some former life; if one is blessed here it is because of good done before this life was entered. In short "life, in quality as well as in quantity, is the accurately meted and altogether fitting expiation of the deeds of previous existence."[1]

Buddhists say that their conception of the highest is serenity, poise, and freedom from desire, and perhaps for them Buddhism could be best summed up in *nirvana*, that conception which hovers between rest and extinction, and may best be thought of as passionless peace.

Confucius himself gives us *reciprocity* as the single word which best describes the system that has held for centuries so many millions in China.

As Christians, however, we are convinced that God is characterized by *love*. If only one word were allowed with which to sum up Christianity, *love* would be chosen by all to body forth the conception that comes nearest to the heart of what they hold to be truest and highest in God and man. And when one really sees this, he bows in reverence before that which is for him above all things else divine. We give the allegiance of our lives to a Being who not only has power but purposes to use that power in service; who, although sinned against and neglected, nevertheless tenderly hovers over his children with an exhaustless love which wins them back to him. The fact is, we have a missionary God. We cannot truly think of him as revealed in Christ without

[1] P. Deussen, "*System des Vedânta*," p. 381.

finding that the missionary idea is dominant in our conception of him. God is love—love for all—and love that costs. Unlike the non-Christian religions, we find the principle and power of recovery from moral evil at the very heart of the Christian God.

Such has not always been man's conception of deity. Men long bowed down before the whirlwind, the earthquake, and the fire; only here and there a prophet waited for the still small voice. But since Christ came, that which compels men to bow in deepest reverence is no longer mere invincible power or omnipresence or all-inclusive knowledge. We might dread the power, but before we fall down in worship we would want to know the purpose of the One we call God. Before we give our reverence, we want to know the aims of this stupendous power back alike of the planet in its orbit and of the electron in its tiny flight. It is not the quantity of this power but its quality, its direction that is most vital to us.

III

There have been times amidst the attainments of modern days when men did not feel the need of God, since they found so much that apparently they could do themselves. Housing conditions could be bettered, child labor controlled, amusements could be censored, preventable accidents could be reduced. A whole list of evils that once seemed absolutely inevitable has been eliminated. The very success of social amelioration and of scientific investigation of causes and conditions has turned some away from God to a confidence in human might and power.

But sooner or later we find that there are tasks that do not lie so much on the surface. We find our limitations in meeting these deeper needs—"needs of inward renewal, of the transformation of character, of deliverance from selfishness and pettiness and the tyranny of habit; the need of inner contentment and peace, of a larger outlook, of a more satisfying ambition." It is when we are face to face with these deeper needs in trench or counting-house, in hospital or congested quarter that we become painfully conscious of our own limitations and are driven to God himself.

But in still other ways God has been opening up before us tasks so prodigious that even the social and philanthropic

attainments of yesterday are not able to give courage for them. The nations of the world are to be bound together in spite of bitterness, injustice, and racial prejudice. Internationalism is to become an attainment, even though nationalism be more than ever emphasized. War is to be outgrown. Our own lands are to be Christianized, with all the searching social and economic adjustments that this will involve. The Church is to be reconstructed. A seventh of the human race is still to be reached by the Christian message in parts of the world as yet unoccupied, and the so-called occupied fields are to be manned and worked in a worthy manner. Men and women, sufficient in number and adequate in gifts and grace, must be found, trained, and sent forth to our own and other lands. Money must be raised and harmony must be preserved amongst the various forces.

New conviction as to the character and sufficiency of our God is the ultimate foundation for a faith large enough to reconstruct a world. The faith Jesus had in the God he knew is the only faith big enough for these great tasks. But in the presence of his conviction there can be nothing impossible in the reconstruction of the world. There can be no disparity between aims and means when we include within the means the resources of a God who has a will to serve even at cost to self.

IV

As a matter of fact, it is just this conviction as to the character and the purpose, the desire and the resources of our God that has been back of the Christian enterprise of missions. Only as men come to understand this character will the missionary idea gain its deepest hold. The world may laugh at the fact that a cobbler started the modern missionary movement, but the union of a consecrated cobbler and a God who works for good, made one of the most notable life histories the world has ever had. And how can the present missionary force of only 25,000 men and women dare go forth to change a world? It is because they have the deep-laid confidence that all peoples are the objects of God's love; that their uplift is in line with his fundamental purposes; and that therefore every stroke toward that end is work that has eternal significance. That is why thousands have gone forth to spend their lives working with God. It

is because of their consciousness that God is at work with them that they are enabled to bear isolation and privation and homespun toil for the more backward of the earth.

Many a time a missionary might be tempted to give up before indifference or opposition on the field, but this confidence that God purposes a perfected world gives him strength and courage to go ahead. When Morrison was scoffingly asked whether he expected to make any impression on the vast Chinese Empire, he replied: "No, sir, but I expect God will." Morrison could wait seven years for his first convert in China; Carey could work for eight years before baptizing Krishna Pal; Bush and Matoon saw no visible results for six years in Bangkok. It was, however, the conviction that the unchanging purpose of a mighty God of love was behind them that sent them unhesitatingly on. They knew that they did not have to work out the world's salvation alone. If that were the case they might well have despaired. In such disappointing circumstances however, they could know that God was not only divinely reenforcing all the good that they had ever visioned for these lands, but God had preceded them, and now at last men were faintly sharing in his yearning.

Mary Slessor, who went forth, self-educated, from a Scottish weaving shed to Africa, had this faith in God. When she went to live in a tribe for whom all previous efforts had failed, the chief scoffed at the idea of being helped by a woman in their midst. "In measuring the woman's power," she answered, "you have evidently forgotten to take into consideration the woman's God."

David Livingstone had this faith when he said, "Nothing earthly will make me give up my work in despair." Once when one of Africa's savage tribes seemed about to put Livingstone to death he wrote in his diary: "Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked on the head by savages tomorrow. But I read that Jesus came and said, 'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, and lo, I am with you alway, even unto the end of the world.' 'It is the word of a gentleman of the most sacred and strictest honour, and there is an end on't." To modern prophets, as well as to Isaiah, God's voice is heard saying: "Remember ye not the

former things, neither consider the things of old. Behold I will do a new thing" (Isa. 43:18, 19).

Now every Christian's life should create the impression that he is a personal representative of the great Father God, who has done marvelous things in the past, and who is eager to do still more wonderful things in the future. Have we such absolute confidence in the character of God that, with Livingstone, we could stake our lives upon its truth? Are we even retelling to the rising generation the story of the triumphs which have been won by those who have dared to take risks in the service of God?

V

But some may ask why, if God's character and resources are so sufficient, more is not accomplished. Christ gives the answer when he said we have not because we ask not. In the light of our professed belief in God's readiness to give and in view of the experience of prayer, nothing is more astounding than the way in which we do not ask. Even those who would be regarded by most as unquestionably Christian do not keep before themselves big things for which they are asking. It is so possible to perceive intellectually God's designs and desires and even to be aware of the needs of men without actively making God's aims one's own. *It is because of this lack of cooperation in us that God is blocked.*

Even after all the centuries since Christ showed to us the heart of God, how slight a grasp we have of the truth about God! We find it hard to believe in his essential goodness. We have not habituated ourselves to place our first reliance on the great fact that God is far more deeply and truly interested and engaged in the advancement of every good of mankind than are we. Yet we are in an ocean of intelligent, personal life and love, above us, below, and all around; and this life and love are permeating us, both mentally and bodily, and all other beings as well. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20). We live and move and have our being in One who is infinite in potential responsiveness and who only waits to be called into activity by our recognition and appropriation of his sufficiency. With a world which, as we saw in the last chapter, has a doubly

sevenfold need, what more colossal blindness is there than our lack of faith that God is really Christ-like?

Can we not get behind these words so that their unique significance sinks in upon us? Can we not launch out in a supreme adventure, and demonstrate to the world that Christ's thought of God is really true and that it brings results? What would it not mean to the world if even little nuclei of people here and there should be dominated by the conviction that the ultimate Center of our whole universe—the living, personal God—is willing wondrous goals for this old earth, and that he is blocked simply by our lack of appropriation and response. *The world Christian can make no greater contribution to his generation than faith in the living, loving, serving God.* Mere fraternity is being urged by men who do not take the name of Christ. Socialists and internationalists of many kinds are striving for the fact of brotherhood. But back of the fact of brotherhood is the still more significant fact of Fatherhood, and it is faith in this that Christ instills. It is this faith, furthermore, that men supremely need. They face the stupendous task of social reconstruction. Some are starving on their own resources. Christianity's incomparable gift to man is that it opens up unfathomed resources of moral renewal, wisdom, energy, and love.

What does the world need more than a contagious conviction of the character of our God? What would bring courage and confidence and hope into any field of constructive effort more than this deep-lying consciousness that at the very center of things is Someone who knows and cares, is ready to help, and is in fact already working for the best? And what greater or more distinctively Christian contribution can you make to your fellowmen than to live in this consciousness, and by your very confidence make it easier for others to believe in him; to act on the conviction that he has already taken the initiative in meeting your every need as well as those of the world; and to be stirred with a quiet hope because you know that aspiration after the good, the beautiful, the true is in line with the power and resources of God himself?

"Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like

manner" (John 5: 19). What do you see God doing in these days?

TOPICS FOR DISCUSSION

1. What are the things which as a matter of fact give hope and courage to those who are working for a better world?
2. Amongst these, what hypothesis, if it were thoroughly accepted, would in your opinion give mankind greatest confidence and assurance that progress is both possible and probable?
3. What motive led Jesus to do so many works of healing? Was it the spontaneous impulse of pity, was it to demonstrate the resources and goodness of God, or was it something else?
4. If God is like Jesus, why is progress not more sure and definite? What is the matter?
5. How would you answer the contention that conditions in non-Christian lands today indicate that God's presence and love must be inadequate?
6. What is your deepest reason for believing in an aggressive participation by the Church in the formation of a new world order?
7. What elements in the conception of God are unique in the Christian religion?
8. Put in a sentence your conception of the character of God.

CHAPTER V

The Impulsion of a Great Experience

Some who have read thus far may say, granted that these distant peoples have many and great needs; granted, too, that we must become like God in outgoing, generous love and service, what have we to give to them? As we read of the physical, economic, educational, and other social needs of other peoples, we acknowledge that the West possesses a knowledge of the technique of civilization that others do not have. We can tell them a good bit about sanitation, about the application of steam and electricity, about increased production through cooperation and organization. Of course, any fairly humanized person must feel a certain obligation to share these things. But this is far from the passion and intensity of the forth-going impulse of the world Christian. Why so much fervor and immediacy about his highest effort in world friendship? The answer to this question leads us to the very heart of our study: *The ultimate dynamic empowering the world Christian is the inevitable impulsion that arises from experiencing the priceless treasure that is found in Jesus Christ.* It is this above all other things which leads to the determination, heroism, and sacrifice that must characterize the Christian enterprise of world friendship.

Fifth Week, First Day: Twin Springs

So the woman left her waterpot, and went away into the city, and saith to the people, Come, see a man, who told me all things that ever I did: can this be the Christ? They went out of the city, and were coming to him. . . . And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did.—John 4: 28-30, 39.

The woman of Samaria certainly knew the needs of the people of Sychar; she also had had a wonderful experience with Christ. These two things made the testimony inevitable. So it has always been. Right down through the ages you will find great missionary awakenings when you have the conjunction of these two factors—some fresh vision of the world, opening up vast areas of human need, and with this a spiritual awakening which makes one vividly conscious of a Source that can satisfy that need. The modern missionary movement, for example, had its rise on the one hand in an enlarged world brought close through the records of great voyagers, the political expansion of Great Britain, and a marked increase in commercial relations with non-Christian nations. On the other hand, it was preceded by the sharpening of the national conscience through the bitterly opposed but finally successful movement for the abolition of slavery, and by the revival led by Wesley and Whitefield which brought in a tremendous spiritual awakening.

What is true of great corporate movements is, in this case, true of the individual. If we feel no impulse to take part in a great giving to the world, is it because we do not know the world—that is, are ignorant? Or is it because we have never really met Jesus Christ on life's wayside, and have never actually found in him significance of unparalleled degree—that is, are not fully Christian? Shall we not ask ourselves this week whether we have ever been sufficiently alone with Jesus Christ to permit his life to make its rightful impress on our lives?

Fifth Week, Second Day: The Satisfaction of Five Great Needs

I am the way, the truth, and the life. . . . In him was life; and the life was the light of men. . . . Grace and truth came through Jesus Christ.—John 14:6; 1:4, 17.

Read over these verses and note the five outstanding things which Christ meant to the writer. Name these items over thoughtfully and arrange them in the order of your own personal appreciation of them. These were incomparable values to the writer of this gospel and expressed for him the significance of Jesus Christ.

Suppose you face the question whether you would have been willing to live and die without knowing the Source of these five great blessings. What actual difference would it have made if you—and your children—had been born amongst millions who never heard of Christ? Only by vividly picturing to yourself what life for such millions is, can you grasp something of the immeasurable loss that deprivation of the Christ-life would have meant. Refusing to be a world Christian means inflicting this immeasurable loss upon others who have capacity as great as yours for appreciation of these values. For what he has done for you he can do for all.

But no merely theoretical conception of the Christ will send men forth to a world in need. Unless Christ means something vital in your living experience, you will lack convincing zeal and warmth. Think a moment; then honestly answer these two questions: What personal knowledge have I of Christ? Has fellowship with him any definite warm content in my experience?

Fifth Week, Third Day: The Unsearchable Riches of Christ

Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.—Phil. 3:8-12.

The dominating fact in the life of Paul was the magnificently transforming experience of contact with Christ. Inevitably the riches of His glory became the witness of his life. For the living Christ had appealed to his soul and Paul had responded with absolute devotion. In Christ Paul found all that made life significant, triumphant, and joyous. Peace for the past, power for the present, and hope for the future

had come to him through Christ. Through him had come the assurance of the forgiveness of sins. It was through Christ's energizing spirit that he experienced a definite deliverance from a deep-rooted tendency—"for the good which I would I do not: but the evil which I would not, that I practise" (Rom. 7:19). It was a momentous thing to be in touch with a spiritual power that made life victorious against passion and self-will. A great joy over a new freedom and harmony that was his with God throbbed within his breast, so that witness to its source was as spontaneous as for sparkling water to issue from a pure spring.

Furthermore, in the death of Christ, Paul saw the supreme disclosure of God's mind and heart toward an unreconciled world, and the conviction sank in upon Paul that in spite of sin man can count upon God's love to the uttermost. Henceforth amongst life's certitudes were the divine and limitless resources available for the recovery of mankind. Paul could no more keep silent about this great conviction and experience than could Jeremiah keep God's word in his heart unspoken to the world. "If I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" (Jer. 20:9). The trouble is that while men hold the truth of the unique treasure in Jesus Christ, that truth does not hold them. Make a list, if possible, of what vital forces in your life have been affected by Christ. That which was Paul's glorious experience should be yours and mine.

Fifth Week, Fourth Day: Limitless Responsibility Resulting from Priceless Privilege

I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1:14-16.

Can anyone imagine a person having such a transforming experience as Christ brought to Paul without also having an impulse to share this treasure with the world? Paul's was

no isolated experience. The peace, the power, the hope that had come to him were surely meant to be the birthright of every child of God. In Christ, God was in a new way yearningly manifesting his very self to men. "God was in Christ, reconciling the world unto himself" (II Cor. 5:19). And since the bestowal of God's friendship depended on no conditions of race or merit, Paul's experience was equally available for all the world. Possessing the secret of abundant life, he felt that he was debtor to Greek and to barbarian, to the wise and to the unwise, until he had shared it with them. "For necessity is laid upon me; for woe is unto me, if I preach not the gospel" (I Cor. 9:16).

"I am debtor alike to the Jew and the Greek,
The mighty apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped:
Millions are perishing: we have Bread;
But we eat our morsel alone."

The greater the consciousness of wealth of life received through Christ, the greater normally is the impulse to bring others into his presence. David Livingstone, in offering himself to the directors of the London Missionary Society, wrote: "My desire is to see the kingdom of my Savior established in the hearts of all those who are now in that state in which I myself once was." Hudson Taylor tells how, soon after his conversion, he felt the obligation which accompanies true gratitude: "I retired for communion with God, again and again confessing grateful love to him who had done everything for me. I besought him to give me some work to do for him, as an outlet for love and gratitude. Well do I remember, as in unreserved consecration I put my life, my friends, my all upon the altar, the deep solemnity which came over my soul with the assurance that my offering was accepted." Such always has been the spirit of those whom Christ has touched; the possession of a blessing is the reason for conferring blessing on others. As Henry Martyn said, "The Spirit of Christ is the Spirit of missions, and the nearer we get to him, the more intensely missionary must we become."

Fifth Week, Fifth Day: One of the Sources of a Fruitful Life

For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.—II Cor. 5:14, 15.

I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.—Gal. 2:20.

Beloved, if God so loved us, we also ought to love one another.—I John 4:11.

Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Eph. 4:32.

Another motive at work down through all the ages has been *gratitude* to Jesus Christ, as distinguished from a sense of duty or responsibility as found in yesterday's reading. "Who loved me and gave himself for me"—this is what moves countless lives to give themselves to the utmost. One reason why more do not feel the impulse to go forth to others is because they have no sense of gratitude expressing itself in service.

Listen to these passionate words of personal devotion to the Christ: "I hear the voice of my Conductor; east and west, north and south all are indifferent to me so that I may but advance the glory of our Lord." Thus spoke Francis Xavier, one of the greatest of Catholic missionaries, who in ten short but intense years proclaimed his Master's glory in India, in Japan, and in China.

An early martyr in Japan wrote: "I die full of security and joy, trusting to the merits of Jesus Christ my Saviour, who died for me and for whose presence I yearn with all my soul—Father Paul Navarro, who in a few hours will be burnt for Jesus Christ."

Similarly Father Ovieda, missionary to Ethiopia, in reply to the Pope's suggestion that he should return, on account of the frightful hardships of his life, wrote: "Whatever may be the tribulations which surround us, I ardently wish to

remain on this ungrateful soil, in order to suffer, and perhaps to die, for Jesus Christ."

Polycarp, in his noble answer to the Roman magistrate, voiced the same spirit of gratitude and devotion: "Fourscore and six years have I been His servant, and He hath done me no wrong. How then can I blaspheme my King who saved me?"

Have we a place in that noble succession who have not only felt, but by deeds have expressed, gratitude to our Savior? It is entirely possible for interest in Christian work abroad to spring from other motives. The enterprise has now become so large and its results so demonstrably great that an intelligent man can hardly in self-respect be ignorant of them. But this may be merely the interest of the well-informed man who wants to know what is going on in the world, and not an interest which comes from the consciousness of great indebtedness to Christ. On the other hand, many a simple woman in an obscure village has this mark of a world Christian. She may not know enough to picture a world in need; she may have little appreciation of the capacities of other peoples; her actual expansion of interests may be most limited, but she gives, and gives as the widow in the temple, because she does have this mark of a world Christian—gratitude to a Lord and Master and Savior.

Fifth Week, Sixth Day: Practical Experience and the Primacy of Christ

And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified.—I Cor. 2: 1, 2.

In approaching the Corinthians, Paul did not attempt to introduce a new philosophy, although they would have enjoyed such discussion. He did not use large and impressive language about the destiny of man or the unity of the race. His central message was the person, Jesus Christ. .

It is interesting to see how this same decision is reached by modern workers amongst other religions. A veteran leader in India says: "For years after I became a missionary in India I supposed it necessary to prove the truth of Chris-

tianity. Nowadays I do not attempt that. I only seek to help men to see Christ as he was and spoke and is, that is, I try to exhibit his excellence, his betterness, his way of life."[1] After almost two score years of missionary service another, a well-known author and scholar, says: "The missionary message today must, with definiteness and distinctness, be centered in Christ Jesus. He is not only the author of our faith, he is also its substance. To know him adequately and to understand the work which he has wrought for humanity, and to interpret in simple forms his divine word and wisdom—this is not only the fullest message the world has known, but is all-sufficient as a gospel for man under all conditions."[2]

Few things were more striking in the many replies from the field to the inquiries of the great Edinburgh Missionary Conference than the constant reiteration of the answer that the most potent of the living forces of Christianity is the historical Jesus of the gospels.

For our own families, our own communities, and our own nation, have we learned the lesson that came to Paul, and that has been ever since coming to our representatives abroad and to students of comparative religion? Have we learned to place first things first, and act on the primacy of Christ for ourselves and for the world?

Fifth Week, Seventh Day: The Second Touch

And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.—Mark 8: 22-26.

The blind man after Jesus' first touch saw "men as trees, walking." After the second touch, he saw "every man clearly."

Through the work of the China Forward Evangelistic

[1] R. A. Hume, "Missions from the Modern View," p. 101.

[2] J. P. Jones, "The Modern Missionary Challenge," p. 131.

Movement, this incident has become symbolic, to Chinese and foreign workers alike, of the source of the passionate impulsion of a Christian worker. Many Christians have received the first touch; they see men as trees walking—enrolments, adherents, additions, classes, unions, statistics—a forest of men. They see men in the mass, but fail to see every man clearly. Their need is for the second touch with Christ which opens one's eyes to see men one by one, with their individual needs and potentialities, failures and successes, joys and fears.

"Lord Christ, Thy second touch our hearts demand,
Each separate soul to see, his wounds to salve,
His wants to understand, and lead him home to Thee."

COMMENT FOR THE WEEK

In the last analysis, the measure of our Christian outreach to the world is the measure of our valuation of Jesus Christ. If conviction and experience do not acclaim him as the world's great good, then of course there is not the urge that comes with the consciousness of news superlatively good. But if in him we feel we have found a treasure of inestimable worth, then the impulse to witness is spontaneous. It is not surprising that Zinzendorf, the founder of the great Moravian missionary movement, was able to say: "I have but one passion and that is Christ." That Chinese was right who drew the inference: "If you had really believed in what you tell us is the Christian message, you would have been here long ago." For, the more we possess of "the riches of the glory" of Jesus Christ, the more shall we feel impelled to witness to them. Before we can share Paul's high estimation of the privilege of telling others of him, we must, with Paul, know "the unsearchable riches of Christ."

It is because other solutions have been tried and found wanting, that men of broad interests, who are pondering over the welfare of the world, are turning with conviction cleansed through sad experience to Jesus Christ as the one hope of this weary world. Not from any narrow proselytism, but from a sober judgment as to the only ultimate solution of problems which face the individual and the world, do these men justify Christian missions in modern times. Confidence

grows that, if men will only do sustained and progressive thinking illuminated by Christ's interpretation of man's being and of God's purpose for mankind, both the individual and the social complex in which he finds himself enmeshed will experience growth of the fullest, richest kind.

Plainly, what is of such universal value must not be, through indifference or selfishness, kept for ourselves alone. "It is the sincere and deep conviction of my soul," says Phillips Brooks, "when I declare, that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly proved to be true." If Christianity is to have any serious significance in my life or the lives of my children, then it ought to have significance for every man and for every man's children all around the world.

The difference between the Christian and the non-Christian attitude toward Jesus is not the difference of more or less, or of better or worse, but the difference of life and death. A vivid and deep sense that in him we have something wonderful and incomparable makes a provincial man into a world Christian.

II

The pricelessness of the treasure found in Jesus Christ often becomes most apparent when we see what religion is where there is no knowledge of him. Some people fail to have a zealous enthusiasm for him simply because they have never vividly realized any situation or condition where his life and spirit was not dominant. Brought into the presence of such conditions, they at once become aware of the blessings that have come to them through Christianity.

Such was the experience of a young man fresh from college, who went out to the mission field for a term of three years only. He had been brought up in a Christian home, and had been so environed that he hardly knew what it was not to be a Christian. It was not until he arrived in a non-Christian land and saw what Christianity is *not*, that the full enthusiasm came over him for what Christianity *is*. It was the realization of the uniqueness of the Christian experience, purpose, and dynamic that changed him from a "short term" man to a

regular missionary. He saw more clearly than he had ever done in America that his religious experience of faith, dependence, and love toward the God of righteousness and love, as well as the ethical expression in human relationships to which this experience led, were peculiarly Christian phenomena. Submerged as we are here in what is relatively a Christian environment, we may easily miss the stimulus to our sense of values that comes from contrast.

A look at four of the greatest religions will deepen our sense of the riches in Jesus Christ.

1. *Hinduism* is so protean that beliefs as variant as atheism and theism, as polytheism and monotheism may rest unchallenged within its fold. That, however, which no Hindu may disregard and still remain a Hindu, is caste. In the past, caste has had its use in furnishing certain moral restraints, in providing for a certain division of labor, in enabling people to unite and cooperate within certain narrow limits, and in making poor-laws to some extent unnecessary; but its three thousand marriage-tight compartments, its separative tendencies, its limitation of social responsibility to the smaller group, its unsocial restrictions make it a terrible handicap in attaining any kind of nationalism and practically preclude a democracy.

The most pervasive belief of Hinduism is that man is involved in a series of rebirths, each successive birth determined, however, so inexorably by what has gone before, that moral renewal has no place. There is no provision for grace to come into the system, so that even the stimulus to go out in loving helpfulness to others is cut out at its very root. Popular Hinduism furthermore, as one sees on every hand in India, means idolatry and polytheism.

In vedantic thought, on the other hand, Hinduism at its highest sets before the soul as the goal of realization such an identity with the Supreme that no place is left for individuality, for freedom, and for responsibility. This supreme is the inscrutable "Brahma" of which nothing can be said except "*neti, neti* (not this, not that)." For Brahma cannot be described or known. Thus it happens that, while it may be said that the Hindus know better than we *that* God is, we through Christ know better than they *what* God is. Hence it is not strange that the most common prayer rising from the religious heart of India is: "From the unreal, lead me to the

Real; from the darkness, lead me to the Light; from death, lead me to Immortality."

From the heart of India, hungry with its long search for God, comes marked testimony to the riches she finds in Christ. One of the most distinguished Brahmans in South India says that "Jesus Christ upon the cross represents the highest type and noblest ideal of life that India has ever known." Protab Mozamdar, the distinguished leader of the Brahmo-Samaj, testifies that "Christ is a tremendous reality. The destiny of India hangs upon the solution of his nature and our relation to him." Surely Christ must have meant much to Keshab Chandra Sen, one of India's greatest reformers, to cause him to burst forth in this glowing tribute: "It is Christ who rules British India, and not the British government. None but Christ, none but Christ, none but Christ deserve this bright, this precious diadem, and Jesus shall have it."

As a final testimony to Christ from India let us hear the witness of one of the leading Brahmans of Western India, a man who has been knighted by the British Government, and made a judge. In answer to the question, "What is Jesus Christ to you?" he said: "There in my bedroom hangs the picture that is the greatest inspiration of my life, the picture of Christ crucified on the cross, that I may see it night and morning. Every night before I go to bed I read the Bible. I have not only read it through, but have read it again and again. My favorite passages are John's gospel and Paul's practical epistles to the Corinthians. Every morning from six to seven I spend in meditation and prayer and hymns before I go out for the day, and I draw my inspiration from Jesus Christ, and his power to uplift the outcast and the depressed. None other has inspired such social consciousness. I am a Christian—though not baptized, not on the records of the Christian Church. The Kingdom may not be coming as you would like it, but it is coming nevertheless. The ideas that lie at the heart of the Christian Gospel are permeating every department of Hindu thought and society, and the Kingdom is coming in India."

2. *Buddha,* with marked insight, taught that the self-seeking grasping life is unsaved, and that death produces no essentially moral change. The cause of man's misery is within himself, and it is not necessary for him to look elsewhere for salvation. But Buddha's only remedy was the negative one

of suppressing all desire—a process which forever focuses thought on self. Not in nobly giving out the self in some objective venture as Christ would have us do, but in quenching all such outreach does Buddha find salvation. There is thus a fundamental pessimism at the bottom of his message, for he held that misery is inevitably connected with life in every form. In the absence of all constructive optimism and in its failure to emphasize the worth and dignity of man, Buddhism fails to furnish that dynamic without which Buddhist lands will never rise.

Buddha, furthermore, had no message concerning God. In this practical ignoring of the existence of deity he left his followers with one of their deepest needs unmet. Nothing could show more plainly than the history of the development of Buddhism how agnosticism and atheism fail to satisfy mankind. For the humbler among Buddha's followers even now have their animistic worship of demons and nature-deities; while others erect images to Buddha himself, as God or an incarnation of God, in order to satisfy the natural impulse to worship. In one way or another through the centuries the people have tried to bring God back into their religion, but always the agnostic spirit of Gautama has been a heavy drag. Buddhism even in its highest form makes Amida either one amongst many gods, or else a mere *idea* of an ideal personality, since Buddhists hold that it is beyond man's power to know whether there is really a personal God. In Buddhism at the highest we have an idea of a savior, but no historic savior.

In the light of these facts with reference to Buddhism, how inevitable is the witness of converted Buddhists to what they find in Christ! An active modern Christian says: "I had looked upon Shinto as an ethical system: and as for Buddhism, though one can conquer the desires of the world through it, yet I felt it did not help me in my longing for the Infinite. On taking up the study of Christianity I more and more realized the ideal personality of Christ, and at last I had the joy of feeling that through the living personality of Christ, I came in touch with the Truth. The personality of Christ became to me as the longed-for light of the sun. If I could only gaze on it, surely even my miserable self would be drawn upwards." Another, a Japanese lecturer, on hearing of the new teaching, sent to Shanghai, secured a copy of the

gospels in Chinese, and read it eagerly. "He was amazed; in all literature he had never met with such a character. Both brain and heart were stirred. He fell in love with Jesus, the Christ. Without seeing a missionary or knowing of a church, he became a Christian."

3. *Confucius* did not give a religion to the Chinese. What he did give was a national, agnostic system of ethics. Holding in a most commendable way that human nature is essentially and potentially good, Confucius does not impart inspiration for and expectation of the improvement of that nature. Attention is not directed to a gloriously progressive future, but minds are saturated with the adage, "Let today be like yesterday."

Furthermore, Confucius had nothing to teach the common people with reference to God. Shang-Ti or High Heaven was an impersonal transcendent power that did not concern ordinary folk. Hence worship and communion with a supreme, personal God had no part in the message of Confucius. The aspiring human being must be self-sufficient, for no help is assured from Shang-Ti. Reverence of ancestors, whose continued influence cannot be neglected, takes the place of religious worship.

Confucianism still retains a tremendous hold on the conscience and the practice of the entire Far East, but thoughtful leaders recognize that it is proving to be inadequate for twentieth century civilization. The fundamental fivefold relationships of life come out of an autocratic era, and Confucianism does not possess the springs of life and progress that can transform and enlarge these into the democratic relationships necessary for today. Yung Tao, the pioneer of modern social reform in North China, joins the Christian Church because he finds there the abiding inspiration of genuine social reform. Chang Po Ling, an acknowledged leader amongst China's modern educationalists, turns to Christ for the ethical basis of the education China needs.

4. In *Muhammad* we find what was for his time a great reformer and religious leader. In an age when a man might take any number of wives, he limited the number to four. He alleviated the condition of slaves, gave certain legal rights to women that they had not had before, and introduced a spirit of brotherliness toward fellow-believers that dissolved the feud spirit of the time. But at their best, Muhammad's

ethical teachings do not rise above those of the Old Testament, and no serious student would hold that in spiritual insight and loftiness of ideal they even approach the teachings of Jesus. Tying up his religion inextricably with the legalistic, detailed directions of the Koran, Muhammad doomed it to static unprogressiveness. Acknowledgedly an advance on the conditions of his time—conditions of idolatry, slavery, polygamy, and divorce—the authoritative revelation of Muhammadanism does not permit nor inspire the progressive advance that man must make. The modern world has little to learn from Muhammad.

Muhammad himself had undoubtedly qualities of character and temperament which drew people to him with intense loyalty; but the days following the Mecca period show a distinct degeneration of character. Autocracy, vindictiveness, unscrupulous assumption of political power, hard-heartedness and cruelty to enemies, sensual propensities which claimed divine sanction for wives far in excess of the number allowed to common man—these are not elements we need for the world today.

Religiously, his intense conviction of the oneness and sovereignty of God is an emphasis of permanent worth, as is also his inculcation of the habit of prayer and of surrender to God. But Muhammad has done more to deny the existence of other gods than to enrich the conception of the character of his one God. It is monotheism without the Christ of God, and therefore without the God revealed in Christ. The very sovereignty of God has been interpreted as Kismet or fate, leading on the one side to the zealous abandon of the fanatic, or on the other to indolence and lack of initiative. It is a far-off, transcendent apotheosis of power that Muhammad gives us. But where force is the chief characteristic of God, it is not surprising that force should be exalted in social and political life.

Islam leaves the heart unsatisfied with its far-off potentate as God. It is highly significant that this religion, whose bitterest reaction is against the deification of Christ or of any man whatsoever, nevertheless has been driven in self-preservation to satisfy man's longing for a divine-human mediator by an anti-Islamic adaptation. A convert from Islam, distinguished for devoutness and insight into his former religion, holds that "the life and history of Islam afford the strongest

psychological argument and the mightiest historical proof of the inmost irrepressible yearning of the human heart after Christ."

The further one pursues the comparative study of religion the more one is convinced of the uniqueness of Christ. No other religion has a life comparable in significance with his. No other religion has been able to impart life and progress and power to the same degree. In that remarkable fourth volume of the Report of the World Missionary Conference at Edinburgh, where the various non-Christian faiths are so sympathetically yet discriminatingly surveyed, the final summary asserts that "along with the generous recognition of all that is true and good in these religions, there goes also the universal and emphatic witness to the absoluteness of the Christian faith. This very charity and tolerance, on the other hand, makes more impressive the agreement as to the absoluteness and finality of Christ."[3]

III

If from a more familiar angle we note what Jesus Christ means to us, we gratefully acknowledge that it is he who enables us to believe that the character of God includes the element outlined in the last chapter. *The unique effect of the life of Christ on a person is not merely to impart an idea, but also to instill a conviction concerning the existence and love of God—something far more difficult.* And as amidst life's strain we return to him, we find an inward renewal of that indubitable assurance of the character and nature of God. The world did not really grasp that conception of God's essential nature until Christ lived, and taught, and died. For as Christians we do not first get our conception of God from philosophy or from science, and then, looking at Jesus and comparing the two, say, "Jesus is God." As Christians we come to God through Jesus Christ. The conception gained through him is normative for our religious life. If science or philosophy should seem to give returns as to what God is, differing from what we find through Christ, we would still, if Christian, hold to his God and Father. From this standpoint Christianity may be said to be Christ; or perhaps better, it is the mind, the heart, the will of the man who has learned to

[3] "World Missionary Conference, 1910," Vol. IV., p. 268.

worship as God the being revealed in Jesus Christ. It is because God is such a one as we see in the face of Jesus Christ that we know he must be for all the world.

But the treasure we possess does not consist in the particular conception of reality we obtain through Jesus Christ; that is, we do not first find God in Jesus Christ and then having thus possessed him impart this knowledge to other lands. *Our treasure is Jesus Christ himself.* Inspiration in Christianity comes not from a creed but from a person. The effect of his personality on us is what Christianity is in America; the unfettered effect that his personality will have in China is what we want Christianity to be in China. The gift we bear to China ought not to be our Western Christianity, but the Christ who produced our Christianity. "No more doctrine," a Japanese pastor said to Drummond, "Japan wants Christ." These nations want Christ because they, too, are beginning to realize that

> "Men as men,
> Can reach no higher than the Son of God
> The perfect Head and Pattern of mankind. . . .
> The ultimate symbol of Divinity
> How can we dream of? We have got no sense
> Whereby to seize it: but in Him we touch
> The ultimate symbol of Humanity,
> Humanity that touches the Divine . . .
> For God has other Words for other worlds,
> But for this world, the Word of God is Christ."
> —"The Sermon in the Hospital."

Nothing is more certain than that the Christian experience continues to be rooted in the personality of Christ. "He that hath seen me hath seen the Father" (John 14:9). "No one cometh unto the Father, but by me" (John 14:6). "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11:27).

If, then, we wish all people on the earth to think of God as forth-streaming, self-sacrificing, resourceful, constructive love, we must make it possible for them to come into contact with the personality who incarnates this character, and who, as a matter of fact, in land after land, has made it easy for

men to accept his conviction concerning the Father. If we are interested in building up a world society of men and women who will embody toward their fellows the disposition of outgoing service that God manifests towards us, then we must enable them to come into fellowship with him without whom we acknowledge we would utterly fail.

IV

It is not God alone, however, that we see in Jesus Christ. *We get our conception of man through him and in him find the only hopeful solution of the relationship of man to man.* If we select the forces that are making toward the betterment of our civilization, and realize how many of these owe their strength to his impulse, then we are thankful that our lives and those of our wives and children have been placed in a country that has to some extent come under his influence. To the extent that we vividly appreciate our indebtedness to him do we feel impelled to share this blessing with lands where people face life and death without the help that Christ brings to your life and mine. Gratitude that principles are at work in our civilization, which will eventually enable us to take our highest place and attain our noblest mission as a people, should have one sure corollary—and that is a generous determination that other peoples shall have the privilege of evolving under the transforming influence of these same principles.

Jesus has brought a higher estimate of human worth and capacity. The boundless possibilities of man stand revealed in him. The character of the God of whom we are assured in Christ is guarantee for growth of an endless kind. To him we owe a new understanding of and faith in humanity, a new vision for society, the greatest impulse toward the democratic equality of man and woman, the truth which makes man free, the freedom not of servants but of friends, and the inward impulsion to service which is the highest expression to which freedom can be put. It is because he has revealed the possibilities of a perfected humanity that we can never be content to leave any of earth's groups without this knowledge.

V

But let us see clearly that our treasure does not consist

merely in ideas and ideals. It is not primarily the principles of Christian ethics which convince us we have a message for the world. Other systems have ideals and moral formulae.

Confucius, for example, three times enunciated the golden rule—though in its negative form. "Do not unto others what you would not have them do to you." Laotze came close to the highest reach of the Sermon on the Mount when he described the way of a good man: "He will make himself correct and (so) transform others. He will pity orphans, and compassionate widows; he will respect the old and cherish the young. Even the insect tribes, grass, and trees he should not hurt. He ought to pity the malignant tendencies of others; to rejoice over their excellencies; to help them in their straits; to rescue them from their perils; to regard their gains as if they were his own, and their losses in the same way; not to publish their shortcomings; not to vaunt his own superiorities; to put a stop to what is evil, and exalt and display what is good; to yield much, and take little for himself; to receive insult without resenting it, and honor with an appearance of apprehension; to bestow favors without seeking for a return, and give to others without any subsequent regret; this is what is called a good man."

In fact we are told by missionary scholars that practically every Christian doctrine we can mention may be found somewhere in the scriptures of India. No, *it is the dynamic that they need, and that they find in Jesus.* Amidst these high truths of the non-Christian world comes the sad lament of their choicest souls, embodied, for example, in the words of a Hindu, a man of rare religious nature, when he laments to his Christian friend: "Would that I had some one as you have to enable me to attain to my aspirations." Many of the leaders in China's confused political world are saying with the late President Yuan Shi-Kai: "Confucianism has given us valuable principles; Christianity gives us power."

From Japan comes the same testimony. A few years ago Count Okuma said: "The origin of modern civilization is to be found in the teaching of the Sage of Judea, by whom alone the moral dynamic is supplied." Mr. Kanzo Uchimura, a Buddhist convert, and one of the foremost Christians of Japan, testifies: "Indeed I can say with truthfulness that I saw good men only in Christendom. Brave men, honest men, righteous men are not wanting in heathendom, but I doubt

whether good men—by which I mean those men, summed up in that one English word 'gentleman' which has no equivalent in any other language—I doubt whether such are possible without the religion of Jesus Christ to mould us. The Christian, God Almighty's gentleman—his is a unique figure in this world, indescribable, beautiful, noble, and lovable."

Simply as a matter of fact it is found the world around that the personality of Jesus Christ is the greatest asset mankind has. Power to attain is found in him. Intelligent converts testify that what they value most in Christ is the dynamic actually to embody ideals.

Over and over again missionaries find that no amount of loving teaching about the Father, taken alone, will change the lower-leveled life about them. Many have had the experience of the missionary who testifies: "I have seen people greatly moved when they heard of the Father's tender love, but I have never induced a single one to *act* any differently until he had learned something of Jesus Christ."

Expressing it psychologically, one may say that mankind is by nature capable of becoming what we call Christian, and that Christ is the stimulus which above all things else draws forth this kind of life. The prize we want to share with others is this unique stimulus—the person of Christ. We tell others about our experience and share with them the explanations of our experience (that is, our theology), only that they may reasonably be induced to subject themselves to the influence of Jesus Christ, to put themselves steadfastly, receptively, and obediently in his presence, to let his life play upon theirs, transforming, infilling, giving rebirth.

VI

Notice the experience of a Confucianist who at the suggestion of a Christian friend bought a copy of the New Testament and began to read it. At first he thought, "This Jesus is a sage. Of course he is not the equal of Confucius. But he is worthy to rank as a sage." "Then," he says, "I read again and again the life and teachings of Jesus as recorded in the gospels, and I compared them with the life and teachings of Confucius. Confucius did not fall in my estimation. On the contrary, the more I studied him the more I admired him. But Jesus rose even more. His teaching and his character took hold of me. It increased until I was forced to the

belief that Confucius is a sage, but that Jesus Christ is God, and I want to dedicate my life to his service."

It is that last sentence that is significant. This Chinese convert had an inward impulsion to dedicate his life to his new Master's service. If you do not feel passionately exultant over the treasure you have in Jesus Christ, is it because you have never reflected on his significance in your life? Is it because you have never studied about the faiths of other lands, in contrast with which the value in Christ comes out like a negative in the developer? Or is it that you are merely a nominal Christian, and are really not fulfilling the known conditions for obtaining the results of association with him and with the Father to whom he is the Way?

Our answer to the call of need will depend upon the state of our own inner bank account. If we have gained a life companion—a savior from dark forebodings, despair, and fear —we are quick to know that others must have him, too. If in the trammels of sinful habits we have found a Power to save, not only to reenforce the will but to change the affection, we are alert to tell of this wonderful Savior, of the dynamic which reenforces human efforts, and of the transforming power of the Spirit of God. If there have been deserts in our own experience, where we cared not for things above the sordid round of the day's toil, and if these deserts have been made to blossom, we will naturally want the same blessing to reach others.

In fact, each great world need is a test of our own spiritual temperature, revealing the degree in which we possess understanding and quick response. One can speak to cultured audiences of college-trained men and women and find a stony heart. On the other hand, simple-minded factory girls have shown the most marvelous spirit of responsiveness when told the same facts of need. Does one wonder why this is? Response is not guaranteed by intellect, culture, travel, or the scientific spirit. Neither will an elaborate ethical system assure one of sympathy that results in action. There is but one thing which makes unfailingly for this world passion, this identity of interest, this outgoing, self-giving life—and that is contact with Jesus Christ. *With the distinctive Christian experience lacking how can there be enthusiasm?*

When, then, we pause to be receptive and to weigh intelligently his meaning for the world, we can say, with Henry

Churchill King, that Jesus Christ is the most significant person in all history; that his life and teachings have more light than any other fact of history to throw upon God, upon man, upon all the varied relations of God and man, and so upon the practical problem of daily living in its deepest aspects; that therefore the all-inclusive, indispensable need of men is to know him; and that the one supreme wisdom is to give this greatest of all persons his full opportunity with every human being and every aspect of organized society.

TOPICS FOR DISCUSSION

1. What do we in America need more—new moral ideals, or more moral dynamic? What do non-Christian lands most need?

2. What are some of the sources for a great dynamic for highest world service? Arrange these in the order of their effectiveness upon you.

3. Choose some one religion and try to outline in a brief paragraph what allegiance to it would mean to you.

4. How has Christ influenced the civic laws of our country as compared with the laws of non-Christian lands?

5. Why do actual converts often exhibit more missionary zeal than the second or third or sixty-third generation of converts?

CHAPTER VI

Zeal for the Manifestation of God

Great as is the Good News of a Savior of Mankind, it is not sufficient for the world Christian merely to spread this message of Jesus. *He must embody the message in his own life and in society.* Jesus taught that all life must proceed from within outward. The individual must first prove that he has a great Gospel by what it can do in his own heart. He must be a living witness to God's power to save from sin day by day in prosaic, practical realms. No man will listen to words if the character and daily walk behind the words belie the speaker's testimony. Emerson was right when he said, "What you are speaks so loud I cannot hear what you say."

And coordinate with the manifestation in the individual there must be the corporate embodiment of the message. Christians must live together and in relation to all others in such a way that the truth of God can manifest itself in human love. The great ideal which Jesus brought into the world was a way of living together which should be God-like. It was not simply a way of living, mark you, but a way of living *together*. This ideal he called the Kingdom of God—the Kingdom of Heaven.

Sixth Week, First Day: "The Glory of God"

And he said, Show me, I pray thee, thy glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee. . . . And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. . . . And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen

my glory; and they shall declare my glory among the nations. . . . For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea. . . . And blessed be his glorious name for ever;
And let the whole earth be filled with his glory.
Amen, and Amen.—Exodus 33: 18, 19; Isa. 6: 3; Isa. 66: 19; Hab. 2: 14; Psalm 72: 19.

We sometimes think of man's glory as residing in the outward tokens of his prosperity, such as silver or gold or attire. In ancient times a nation's glory consisted in its warriors as indications of its might. In what way shall we think of the glory of God? Is it the aggrandizement of your communion, or of any human institution? Is it the majesty, the splendor, the magnificence of a king or potentate?

In the verses for today Israel's prophets conceive God's glory to be the manifested perfection of his character. This glory may be exhibited in his "handiwork," "his mighty acts," "his marvelous works," "his righteousness," and in the natural world itself. But the supreme manifestation of his excellence is found in personality—"in the face of Jesus Christ" and in perfected human nature as found in other individuals and in nations. *Zeal for the glory of God is, then, an enthusiasm for God's manifestation in human life.* Down through the ages a holy ambition to forward this manifestation has stirred the souls of men. Let the beauty and the grandeur of this life purpose capture our hearts today.

Sixth Week, Second Day: God's Method in a World Task

He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.—John 1: 10-14.

God chose as his method that of the incarnation. The most unique and perfect expression of this method was in his in-

carnation in the Man of Galilee. But the manifestation of the divine in human life is a method God is always using. If we would learn for ourselves what is the supremely effective expression of the Christian consciousness we must turn to God himself. How did he express himself most significantly? Through human life. So must we. We cannot surpass the wisdom of God. Just as God is the ultimate source of the Christian motive, so from God we discover the ultimate method of its expression. In fact, Christianity may be said to be the perpetual incarnation of God in humanity.

God's greatest gift to us was not something which he did *for* us, but a revealing of himself *to* us. Just showing us what he is, and making it possible for us to come into transforming association with him, will forever be his greatest contribution to mankind. Self-revelation, and in particular the incarnation, is God's great missionary method. And we are to be workers with him in the same method.

Sixth Week, Third Day: The Obligations of Sonship

These things spake Jesus; and lifting up his eyes to heaven, he said, Father. . . . My Father and your Father. . . . For as many as are led by the Spirit of God, these are sons of God. . . . But as many as received him, to them gave he the right to become children of God. . . . Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. . . . For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God. . . . And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.—John 17:1; 20:17; Rom. 8:14; John 1:12; I John 3:1; Rom. 8:15, 16; Gal. 4:6, 7.

Jesus brought into the world a wonderful and new consciousness of sonship to God. Behind this consciousness was a profoundly new experience of God, and also a revolutionary appreciation of the values in every human life. Jesus wanted to share this experience with others—in fact he placed no limit upon the degree to which we might share his experience.

And in an extraordinary way he has been able to develop this same consciousness of sonship in his followers.

But sonship to Jesus involved being about his Father's business, doing what he saw the Father doing, and this meant manifesting a character like God's. He had to become a Savior. Do we sufficiently reflect that this is what sonship must involve for us, too? We are genuinely saved only as we enter into the experience Jesus had.

Now the manifestation of God in this world of ours is conditioned upon man's cooperation. It is not a completed and finished world into which man has been introduced. God's glory is only in process of being revealed, and he waits for full-grown sons to help him. As we see how nature waits to be scientifically controlled in behalf of such things as production, distribution, and good health; as we see how forms of physical beauty await embodiment in useful things and houses and community life, one can almost join in Paul's rhapsody when he says that "the earnest expectation of the creation waiteth for the revealing of the sons of God," and that "the whole creation groaneth and travaileth in pain together until now" (Rom. 8:19, 22). We are to be joint workers with God in manifesting the beauty of the world and of a society of personalities like God. Life is to be environed by all that God-like, creative good will in men can do to make nature beautiful and helpful.

Sixth Week, Fourth Day: The Value of the Obviously Practical

And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.—Luke 22:24-27.

Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel and girded himself. Then he

poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.—John 13: 3-5.

Christ also suffered for you, leaving you an example, that ye should follow his steps.—I Pet. 2: 21.

For I have given you an example, that ye also should do as I have done to you.—John 13: 15.

Another reason why we in our day must seek the embodiment of the spirit of Jesus, is because the masses always question the practicability of any advance in moral standards beyond the ordinary level. The teaching of Jesus is wonderfully inspiring, but as never before men are challenging the possibility of its practical application to industry, to commerce, and to international affairs. Is it possible, for example, to love your neighbor as yourself? Would it be advisable if one could? Can a nation maintain itself on that principle?

We find it hard to believe unless we see. The average man needs the higher level to be embodied—incarnated—before him. Understanding our need, God gave us Christ. And his dynamic lies not simply in the message he proclaimed, but in the fact that he actually lived out that highest ideal for man. The glory of God in our own day will be shown as we live out the spirit of Jesus, which was ever one of service, sacrifice, and love. And he who strives to be a world Christian will endeavor to show by his own life—in his college, his church, his community, his nation—the practicability of the new level to which he bids men come. A Christian must carry his message in his face, in his acts, in his home, in all his corporate life. A missionary's effort is largely in vain unless he brings to the new land a fresh incarnation of the Christ spirit.

Have you ever read how Peter Claver stationed himself at Cartagena, where the misery-laden slave ships came in with their human freight? He met the slaves, followed them to their quarters, and later to their plantations. He comforted, fed, and loved them. He visited the lepers. He nursed those stricken by smallpox; he taught them of God and of love. *And they believed that which they saw in him.* Is it any wonder that before his death a Christian church had been established, showing how naturally life comes from life?

Whether it is the unchurched laboring man in America or the Hindu in India, what he demands is reality in the one who

comes with help. All could join with Mr. Kano of Japan when he says: "We are tired of preaching. We want missionaries who can appeal to the eye gate as well as to the ear gate." Isabella Thoburn's life was so winsome in its embodiment of the Christ spirit that her distinguished pupil, Lilavati Singh, wrote: "Now the cry of my heart is, make me a little like her, that people when they see me may say, the spirit of Miss Thoburn doth rest upon her." *Whoever makes the Christian life seem practicable is cooperating with God in the manifestation of his life.*

Sixth Week, Fifth Day: The Value of a Call to Fellowship

And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they left the nets, and followed him. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.—Mark 1: 16-20.

Another great advantage of the personal embodiment of a message is that it enables one to invite others to a fellowship, rather than to depend on exhortation. We always respond more readily to a leader who says "come" than to an officer who says "go." Fellowship is one of the deepest hungers of our life. And especially as we strive upward for a higher level of life, we crave more than the abstract ideal. We cry out for a companion to take the step with us. God, who knows the needs of the human heart, gave us Jesus to have fellowship with us in all our aspirations for the perfect life. It would indeed be a lonely task, if we had to struggle after some ideal, feeling that no one had gone before. The incarnation enables us to hear the word "come."

Now in our lesser way we should embody our message, so that we can say to others, "Come." We should be able so to live that we can say that "fellowship with us is fellowship with the Father and with His Son Jesus Christ" (I John 1:3, Weymouth's translation).

Sixth Week, Sixth Day: Known and Read of All Men

Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven. . . . Therefore by their fruits ye shall know them. . . . Having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation. . . . By this shall all men know that ye are my disciples, if ye have love one to another. . . . Ye are our epistle, written in our hearts, known and read of all men.—Matt. 5:16; 7:20; I Pet. 2:12; John 13:35; II Cor. 3:2.

The world reads the Bible very little compared with the way it reads the lives of Christians. For most persons the documents of Christianity are human people. The open page of every Christian life is read by all who pass. The gospels are not four, but "ten thousand times ten thousand, and thousands of thousands."[1] In China they say: "There goes the Jesus-man!" George Grenfell's boat, "Peace," on the Congo, became known as "God's boat" because it offered violence to none.

Christ made no provision for written testimony, but insisted that the sure witness to himself be through living personalities. "Let your light so shine . . . that they may see . . . and glorify your Father which is in heaven" (Matt. 5:16). He planned for the embodiment of love to be his great apologetic. Paul, fully grasping this truth, warned and stimulated the Christians of Corinth by the words, "Ye are our epistle, written in our hearts, known and read of all men" (II Cor. 3:2).

On that day in China when Dr. Eleanor Chestnut stood upon the temple steps awaiting her turn at death from the mob who had just murdered her fellow-missionaries, she noticed a little lad in the crowd with an ugly gash on his head. There was just time for her to call him to her side, tear off a piece of her skirt, and making of it a bandage, bind up his wound. It was the last touch of self-forgetful love, before they stabbed her and threw her body into the river. Can any doubt that this was a page from the real gospel, seen and read by all that neighborhood? It was similar to the Master's,

[1] See T. R. Glover, "The Conflict of Religions in the Roman Empire," p. 140.

"Suffer ye them thus far" (Luke 22:51) when, bound and ready to be led forth to death, he stretched out his hand to heal the wound which Peter had inflicted on his persecutor.

Someone has said "Preaching is a breathing." If preaching could always be a natural self-revelation instead of elaborate theories eloquently worked out for special occasions, the profession of the pulpit would take on its old-time significance. Back of the profession of lips must be the strength of a consistent life. One Christian worker made it a habit of his life, whenever he was asked to deliver a convention address, to prepare it three weeks ahead and to live it out first. Thus he was able to see whether he was honestly embodying his message.

How often we would like to put the burden of the world's recovery on a sacred book, or on fundamental proofs, or on God—on something quite external to the life we lead—but we cannot avoid the responsibility Christ puts upon us. *"Ye* are my witnesses."

Sixth Week, Seventh Day: The Influence of a Christianized Community

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father. . . . And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come.—I Thess. 1:2, 3, 6-10.

The way in which a despised and neglected little group—called in derision "Christians"—could in three centuries win to their standard the Roman Empire has always stirred us. Historians agree that one of the strongest factors in this

process was the love, actually embodied in the little Christian communities, and not merely talked about. Lucian said: "They become incredibly alert when anything occurs that affects their common interests. On such occasions no expense is grudged." Tertullian quotes from hostile testimony the remarks, "See how they love one another," and "See how they are prepared to die for one another." When plague raged, Cyprian exhorted his flock to assist the heathen as well as the household of faith. And Eusebius, writing of a similar epidemic, said, "Then did they show themselves to the heathen in the clearest light." Besides attending to the dead, the Christians "gathered in one spot all who were afflicted by hunger throughout the whole city, and gave bread to them all. When this became known, people glorified the Christian God."

Christianity overcame because the Christian beat the pagan in living, in dying, and in thinking—he out-lived him, out-died him, and out-thought him. It is just as true today that wherever Christians incarnate the power and love of God in their own lives, Christ's Kingdom makes sure advance.

COMMENT FOR THE WEEK

I

It is not enough that we should examine into the character of God, and admire and appreciate and talk of the wonder of his nature revealed most fully in Jesus Christ. Nor is it enough that we gather from him new courage and hope for ourselves. *If God in his essential being is characterized by forth-going, serving love, this necessarily determines the character which must progressively be incarnated in us.* Salvation means becoming like God; means making God's cause our own. The future of our religion depends upon the extent to which those who call themselves Christians recognize the obligations in this fact. Not the mere recital of "Lord, Lord," but the actual doing of the Father's will is what Christ taught. He never regarded life as a vessel merely to be selfishly filled, but as a power to be used. *It is not, therefore, a matter of indifferent choice whether we enter into a life of self-sacrificing service. It is a part of salvation itself.* For it is only by becoming like God in character that there is any blessedness in store for us. We may as well face the fact that we shall never become completely saved men and women until we,

too, have learned to love in a self-giving, unrequited way. This involves the development of an attitude and disposition toward our fellows of God-like, active love. "To be saved is to become a savior."

This truth was touchingly grasped by that old woman, mentioned by Pastor Hsi, who shrank from baptism although she clearly was a believer. Her reason for not being baptized was that being a Christian meant to go into all the world and preach the Gospel to every creature. She was, as a matter of fact, doing all she could to tell others of Christ, but she felt too old "to go into all the world." This simple Chinese woman, however, saw that enthusiasm for an outgoing life is no elective that can be chosen or rejected by the Christian It is the concern of every man. For us, as for that old woman, to be a Christian and not to be interested in love that goes to the ends of the earth should be a contradiction in terms.

In almost every mission field, with notable exceptions such as Korea, there has been difficulty in stimulating the propagation of Christianity apart from foreign initiative—in getting the new Christian communities to see that the Gospel is theirs *to pass on.* May this not, in part at least, be due to a presentation of salvation as resulting from correct belief? The emphasis in some places has been placed so heavily on ecclesiastical affairs and on the acceptance of theological orthodoxy, that all too many converts have been introduced into a Christianity of mere machinery and creeds and dogmas. God's great work for man, for example, is thought of as a juridical procedure transacted entirely apart from the individual, the benefits of which are secured merely by the confession of faith in Jesus Christ. Men have failed to emphasize sufficiently that Jesus is the *way*—the way to man's becoming perfect as God is perfect. Three centuries of emphasis on salvation as correct belief, with reference to an operation by God from outside upon a world dwelling apart from him, have failed to make our country what a Christian land should be. Can one expect any better results from the same mistaken emphasis, when taken to a non-Christian land? What the people of those lands need, and what we need, is a more vivid realization of the character of God, of salvation as becoming like him, and of Jesus as the Savior in that he makes that kind of life possible.

We like to say that man was made in God's image. As an account of our origin this statement is meager and barren. It is not so much a theological proposition to be accepted, as a practical program to be realized. Mankind needs a profound faith that human life can exhibit God's image here and now. We must respond to the great fact of God's indwelling in human life—of which fact the incarnation in Jesus was the supreme example.

II

The embodiment of the character of God in the common life of man has always had immense transforming power. It is when the mind of Christ is actually expressed in action that power is manifested. All over the world this truth is working.

One day a missionary was making his way up from the hot plains of India to a hill station. He had not gone far when he heard the old coolie behind him complain in panting voice, "Sahib, I am about to die. The load is so heavy." "All right," said the missionary, "I'll take your load, and you take mine." They had not gone far this way until a sniffling was heard from behind. "What's wrong, *bhai?*" "Why, Sahib, have you done this? No one ever took the heavy load for me before." It was not hard, as they sat down by the roadside, to touch the old coolie's heart by the story of the One who for love's sake always takes the heavy end.

A young man from Afghanistan had for years scorned all Christian preaching, and had argued bitterly against Christianity. Finally a woman doctor visited Peshawar, met the youth, and immediately felt led to work and pray for his conversion. She made no attempt to argue with him, but through acts of kindness at last melted his heart. As a Christian worker at the present time he says, "My people are hungry for such love—everything is gained by love."

In another part of India a missionary was making a night journey through the jungle. His only companions were some Hindus and Muhammadans who were in carts ahead. All at once a piercing cry rent the air. Their low-caste torch bearer had been bitten by a cobra. Not a hand was raised to help the outcaste by those nearest to him, as he lay writhing in pain, and expecting to die. There was no time to lose—the missionary washed the foot, and himself sucked the poison from the wound. Is it any wonder that after this, against

a fresh and compelling background, every audience in that district listened to the story of the love of God?

Worth a dozen sermons was the simple act of a missionary in Japan. While he was riding in his jinriksha one day, his coolie stumbled, fell, and broke his leg. Without hesitation the missionary put the coolie in the carriage and, taking his place between the shafts, bore him back eleven miles to their starting-point.

A Japanese student after four years in America was writing of what he wanted to take back to Japan: "I feel we must still look to the West for personality in its beauty and magnitude. I have seen some examples of lofty personality and through them have caught a vision of the high ideal to which we may attain in our character-building. This demonstration and this vision of personality, which I have seen in America, is the first thing I would bring back to Japan." Similarly a Chinese student, speaking of the kind of worker needed for China, said: "You see we Chinese are not won to Christianity by the philosophy of religion, but by the evidence of religion." It was this same truth, only put more explicitly, that another Chinese addressed to a missionary physician: "You come out here and preach Christianity and hold up your motto, 'Salvation for all men.' You run up your Red Cross flag over your hospital, and forget all personal danger or fatigue as you vitalize this motto, and actually before our eyes save men. It grips our hearts, especially when we are the ones saved. And I tell you," he went on, "you are going to win this city. You are going to win China."

This practical incarnation of Christ's spirit is appreciated not only in Japan and China. A soldier said to a manifestly professional "religious worker," "We don't need you now. That woman is putting Jesus into our coffee." And a Muhammadan soldier in France, after having thoughtfully noticed the way the Christian forces were following the armies, finally exclaimed: "Where has Buddha been? Where is Muhammad? We know where Jesus is; he is by our side."

All this means one thing. The world Christian must stand for a man who not only knows his message about a Life, but is himself embodying that Life. *He will seize hold on love until it lives in him and can, therefore, be caught by others.* There is no mightier, more significant force for character transformation than Christ-like personality. The impress and

reflection of the love of God on human character is the best apologetic. The most fundamental missionary method, therefore, is the introduction of the kind of life that is desired. "Your talk is fair and good," said old Red Jacket, the Indian Chief, to those who wanted to preach to his tribe. "But I propose this. Go try your hand in the town of Buffalo for one year. They need missionaries, if you can do what you say. If in that time you have done them any good and made them any better, then we will let you come among our people."

We may well shrink before the obligation and pause before the high responsibility that is placed upon us. But we are driven, through failure in other ways, to see that there is no shorter cut than actual embodiment to the effective stimulation of the God-life in another. Response comes most readily to the manifested ideal.

III

Of all the activities of the Church, foreign missions exhibits this aspect of the world Christian in its purest form. The principle of forth-going love has nowhere found more characteristic embodiment than in this outreaching service of the Church. Her ambassadors are paid not on the basis of their market value, nor even of salary, but on the basis of a living wage, so much so that in most missions the living allowance is of necessity adjusted to increase or decrease of family, to sickness, or even to study on furlough. Unquestioned compensations come to the missionary in his life and work, but these are not what draw him on, and he goes forth ready for far greater sacrifices than usually come to him. There is no unwholesome courting of self-abnegation, but if the spirit of forth-going service must be at the cost of self, that price is unquestioningly paid. Family, country, friends, are left behind; later, and hardest of all, parent and child or husband and wife live for years with a world between them, that love's expression to men and women of other races and other faiths may be perfected.

In still other ways this enterprise, more than ever before, is requiring for its best success a real *kenosis*—a real emptying of one's self, the becoming a servant in very fact as did Christ himself. For many, it was easier to love in those old days when assumptions of racial and intellectual superiority enabled them to think of the peoples of mission lands as inferior be-

ings. They find that love is not so easy when the unruly phenomena of adolescence appear—and in many a mission station growing self-assertion, initiative, and resentment of patronage on the part of the people make large demands on patience. Greater still is the demand on love when daughter churches seek their independence, and when foreign leadership is no longer taken for granted as the natural and obvious thing. Harder for many a man of conscious resource and power than leaving native country, is the willingness to decrease that those to whom he ministers may increase. And yet even at this most difficult point of love, modern missions are embodying the mind of Christ.

But the missionary is most God-like when, conscious of the pricelessness of life about him, he cries out:

"Only like souls I see the folk thereunder
Bound who should conquer, slaves who should be kings,"

and follows this vision of man's supreme need with the longing which a poet has put into the mouth of Paul:

"Then with a rush the intolerable craving
Shivers throughout me like a trumpet-call,—
Oh to save these! to perish for their saving,
Die for their life, be offered for them all!"
—Frederick W. H. Myers, "St. Paul."

The present-day manifestation of the God-life in non-Christian lands does not, however, stop with the missionaries themselves. For, indeed, their very purpose in going is that this kind of life may find rootage where they go. One of the most inspiring impressions of a world trip is to find place after place where the Christian God is getting a foothold in the lives of the people. From such people a church is being raised up that will know that it is better to give than to receive, and that the very meaning of the Christian life involves service. In just so far as the spirit of helpfulness is found in the rising churches abroad will our work there be adjudged successful. For the church that we are trying to establish abroad is the kind of a church we ought to have here—a church which, itself being a servant of the people, is therefore fitted to train up leaders in personal and community and national helpfulness. Some day when we better understand

the mind and character of God as revealed in Christ, we shall have a church that reveals in the whole life of its members the spirit of him who came not to be ministered unto but to minister. When the Church around the world in openminded sincerity seeks to be the servant of life, men will demand from her no other token of authority.

IV

That we should cooperate in manifesting the God-life has been seen clearly, but narrowly, in connection with giving the Gospel to other lands. As a result the very word "missionary" usually suggests China or India or Africa—something far away. But that business man was not missionary-minded who overlooked his Christian duty to his own employees even though he inserted a leaflet on foreign missions in every business letter he sent forth. To be interested primarily in what is far away may be easier and more romantic than to grapple with facts at one's doors.

Foreign missions, however, are simply the expression toward certain distant people of the distinctively Christian attitude toward all need. The missionary attitude toward the Chinese is simply the Christian attitude toward life expressed in the locality of China. The missionary consciousness is not a matter of geography. Whether it is a row of lepers beside the Ganges or an Italian community across our railway tracks; whether it is the famine orphans of India or the undernourished children of our crowded city blocks; whether it is factory conditions in Japan or munition workers in our neighboring home town, the disposition to go out in loving service is a manifestation of the same spirit.

What we need to do is to universalize this attitude of helpful and brotherly living. It must be brought into the family, the community, the nation. Where organization is necessary, we must effect it so that every needed means may be provided for practicing the social faith we have. There must not be merely a group within the Church with the missionary consciousness; the Church itself must be pervaded with the character of God, expressing itself in a thousand little, as well as larger, ways. The Church must be thought of not so much as a place where men gather together to become saved as where they go to get dynamic to save others, where rest is obtained that work may follow.

The conviction of the innermost nature of God as pursuant love and of the inevitable consequence that if we are ever to be fully saved we must in this respect be like him, should color all the acts and personal relations of daily life. Through habit, through prayer, through ever-renewed fellowship with him, it should become the natural expression of a transformed life.

Have you not seen the people at the end of a railway carriage touched and inwardly cleansed by some little act or look of simple kindness that had this God-mark on it? Have you not gone away from some crowded bargain counter feeling that it was easier to believe in God because someone did just the right thing for the tired mother with a baby in her arms, or spoke with sympathetic insight to the overworked saleswoman? Insignificant things? Never! It is in the petty round of daily tasks that we may most surely gain that mastery of the God-like that will enable us to apply this disposition with insight to larger things.

It immensely diminishes the effectiveness of any witness to love and power in non-Christian lands when the countries which send forth their Christian witness are filled with social, industrial, and racial conditions which belie the Gospel's power. Non-Christian nations often see more plainly than we do the glass houses in which we live. To their capitals the world news is wired each day and circulated in a hundred papers, revealing to them that the dynamic and spirit which has been manifested in foreign missions has not grappled with lynchings, industrial relations, and immigration difficulties in our own land. In the case of government students who have come from China to America, and who had been but little under the influence of Christianity in China, the transition to this land creates a good effect. But in a group of eight students who had been brought up in mission schools in China and had later studied in the United States, not one was willing to say that his estimate of Christianity had been improved by his stay in America. It is startling to have a leader among foreign students say that he could name forty Chinese Christians who had renounced Christianity while in America. It is still more humiliating to have it authoritatively stated that among the many Oriental students in America more renounce Christianity on seeing conditions here than are led through residence here to accept Christianity.

The Church today must make earnest with many duties, but certainly none more vital than to arouse its constituency to the obligation to embody the fruits of the Spirit. For the Church is not meeting its obligations by placing a halo about certain men and women called missionaries and sending them out into the world. Not until everybody, individually as well as corporately, is reaching forth in redemptive, constructive service in cooperation with the pursuant love of God will the Church have attained this aspect of its goal. And it is only out from a church that is embodying this attitude in all its human relationships that the passion and conviction will come that can evangelize a world.

V

Nations also must cooperate in manifesting the God-life. The larger social order will not be Christianized until each member of the family of nations, like their common Father, finds its essential reality in purpose—purpose that is God-like in its will to serve, asking nothing in return. The world is hungry for the avowal by the stronger nations that they have disinterested obligations toward their weaker sisters. The removal of barriers between nations must be accompanied by the creation of positive conditions of friendship. The more backward races are waiting for the distinctive characteristic of the Christian God to be manifested in the races more advanced. And signs are not wanting that this aspect of the missionary consciousness is making progress amongst the nations.

One of the finest examples on a national scale of the embodiment of the Christian motive was America's unselfish entrance into the World War with the purpose, at whatever necessary cost of blood or treasure, to make democracy available to every people who desire it, and to ensure to the smallest nation the opportunity for self-realization and free development. "We have no selfish ends to serve," wrote President Wilson. "We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind."

This action of America was in reality a magnificent expression of the missionary spirit, and yet so conventional has our religious thinking become that many never thought of

America's action as having religious quality or as involving religious values. When we begin more thoroughly to incarnate our Gospel, and to relate it to the actual problems that press for solution in every realm of life, such a national commitment will be seen to have been a religious act.

America's relation to the Philippines has embodied Christian principles. Ex-President Roosevelt could say: "I believe that I am speaking with historic accuracy and impartiality when I say that the American treatment of and attitude toward the Philippine people, in its combination of disinterested ethical purpose and sound common sense, marks a new and long stride forward in advance of all steps that have hitherto been taken along the path of wise and proper treatment of weaker by stronger races." It was this spirit that sent over to those long-suffering islanders five hundred teachers to begin the establishment of an agency which, next to religion, has proved to be the choicest gift we had for them. Individuals and groups and private corporations may have fallen short of the nation's high ideal, and through their selfish exploitation marred the clearness of the national missionary spirit, but the American people as a whole have never wished the unexpected relationship with these islands to be other than an unselfish service for humanity.

It is because the Christian spirit is so seldom embodied nationally that the chancelleries of Europe scoffed at the very thought of Cuba's ever becoming independent after the United States had once laid her hands upon it. They thought the insincerity of America's pretence at giving independence was being brought to light each time she interfered with turbulent factions in the population, even though at considerable cost to herself. And yet today Cuba *is* politically free.

It was this spirit that led the United States to give back to China the Boxer indemnity, part of which the Chinese happily invested in endowments for an annual stream of Chinese students to America. The same spirit breathes in modern Britain as it thinks out toward China and toward India. During the recent fateful years we have been seeing the birth-pangs of a still more universal and conscious recognition of the will to serve in international policy.

On the other hand, it is not this spirit that is placarding China with cigarette advertisements, and giving out free

samples by the thousand to child and man alike in an effort to cause China to substitute the cigarette habit for opium. It is not this spirit that encourages the morphine trade with China, or allows increased prohibition at home to be balanced by increased exportation of liquor to backward peoples. It is not this spirit that inspires the merciless exploitation of the weaker amongst earth's peoples. National God-likeness would involve sharing the best, and acting the brother, and winning loving friendship through constructive good will. Is it not strange that war is practically the only way, at present, by which one nation can spend money to help another? National cooperation in the manifestation of the God-life will make it not only legally possible, but natural, for a nation to use money in befriending another nation. It would involve enacting legislation that would enable us to keep our promises to protect aliens; it would seek, even at heavy cost, to dispel Mexican suspicion, and to win a larger measure of confidence from the twenty sister-republics to the south of us. It would inspire all colony-holding powers to secure the development in human well-being of their subjects and the availability for the service of mankind of the potentialities of an undeveloped region.

We note, however, that Christ's dictum, if any man would be first let him be the servant of all, is increasingly being used to test a nation's greatness. Men are asking, with Frederick Lynch, whether that nation is not greatest "which can forget its self-interest occasionally and go out; which can be the friend and helper of weaker nations; which can demand that justice be done in the world; which can have the sense of mission, of being sent to seek, not its own only, but to bless others; which can learn that it is giving which makes a nation great, as it is giving and serving which makes men noble."[2]

As we take a long look over the past we can see spiritual advance in international practice and ideals. At one time the fate of the weaker races was extermination or slavery. Later their fate was alleviated to that of becoming a tributary people. Still later the conquering people merely subjected them to industrial and commercial exploitation. But we are catching glimpses of a more Christian stage, where the weaker people is the object of self-sacrificing service given

[2] "What Makes a Nation Great," p. 81.

in the spirit of friendship. Into the development of this new spirit of internationalism all the driving power of Christianity should be put. What is most characteristic of God must be made characteristic of the nations. If individual salvation means nothing unless it issues in service and sacrifice, this same principle must hold for nations also. National salvation involves of necessity international service and sacrifice for the world. Nations no less than individuals are saved to serve. Mutuality of service will be the evidence that Christ has come to the larger group.

Those who are working for a super-national organization realize that some kind of an embodiment of the God-relation is needed in the realm of peoples. The establishment of a league of nations that will have as its object not simply the negative one of preventing war, but the positive one of overseeing, obviating, or adjusting clashes of interest through organization, will be one of the conditions which will make Christian international morality possible. We feel we have a right to expect individuals to be moral because the social organization in which the individual is placed makes moral expression possible. The modes of associated life in which the individual finds himself confer powers and impose responsibilities upon him.

Now if there were a social organization for nations, that defined and established their rights and duties, they would the more easily develop a consciousness of the moral standard for nations. We need God to become flesh and dwell among us in the form of an international organization, not simply that certain known moral obligations may be effectively enforced, but that new moral obligations and regulations may come into existence. The world Christian will not simply ask that the highest individual morality should be adopted by nations but will work to establish that form of organization which will be the first big step toward making the ideal possible.

We do not mean by this to glorify mere organization. For diplomacy and balance of power, treaties and alliances, armaments and preparation, financial solidarity and the community of labor—all these devices have failed. Count Okuma knew that these, alone, were not the solution when, in substance, he said to his countrymen incensed over California's anti-Japanese legislation: "This problem can't be settled by diplo-

macy, by anti-American legislation, by war, or even by threats of war. The only possible solution is by an appeal to American Christians to apply to these problems the principles of their Christian faith—the brotherhood of man." It is not organization as such, but organization that is breathed through with Christian principle and Christian spirit that is needed.

This embodiment of Christian attitude in international relationships is increasingly necessary if non-Christian peoples are to be drawn to the way of Christ. They are no longer dependent on the mere testimony of missionaries as to what Christianity is; the practice of the West is now an open book that all may read. In so far as we shape our national policies so as to embody the spirit of Christ in our relations with the non-Christian peoples shall we make effective the faithful preaching of the Word. The spirit of Christ has been glaringly flouted at times by the nations; let the Church not rest until his spirit is so markedly embodied in national expression that the remotest parts of Asia and of Africa shall hear a great "good news." The honor of Christ in many lands is depending on the sincerity and the vigor of the protest which forces called by his name shall make to unchristian factors in social and national life. The greatest opportunity thus far in all history for the incarnation of the Christ came at the close of the Great War. Are Christian forces travailing with yearning love for the continuous increase of this new revelation of God?

TOPICS FOR DISCUSSION

1. Discuss the truth of such statements as the following: "It is because you Christians are not like your Christ that your religion does not advance more"; "the Muhammadans are not converted because we are not converted." What analogies to these statements may be found in the Scriptures?

2. Is Christianity a theory or a practice? Or is it both? If so, which is more needed today, better preaching, or better practice? For what reason?

3. What would you say it means to be a Christian?

4. Show (a) from the prophets and (b) from the teachings of Jesus that religion is not a mysterious something that one is to "get," or to "have," apart from righteousness.

5. Where does Jesus teach us that we are to be like him-

self? Like God? In what points, if any, are we taught that a lower quality of life is expected of us?

6. What is involved in being like Jesus? Like God?

7. Bring out from Christ's words what difference in obligation for the recovery of the world belonged to him as compared to us.

8. The Moravians over a century ago inserted in their instructions to their missionaries the direction that "until the Brethren shall be able to express themselves intelligently to the heathen, they must be contented with preaching by their walk and conversation only." What are some of the ways in which you could show what is meant by brotherhood to a person who does not understand your tongue? What are the results of putting too much dependence on the tongue-method?

9. Name several important social forces in the order of their importance. Where in this list would a discerning visitor to our land place the actual embodiment of Christianity?

10. In what ways may the God-life be incarnated in the twentieth century?

11. Discuss the truth of the following statement: "God only works for men in so far as he works through men."

12. What would be the loss to the Church and to Christendom if none of the missionaries of the nineteenth century had lived?

CHAPTER VII

Courage for World Purposes

There have been times when religious leaders had as their greatest good the winning of the martyr's crown. Charles Spinola, as he led forth to the Martyr's Mount a group of over fifty missionaries and Japanese Christians to give up their lives for Christ, said: "I know not to what I can attribute my happy lot, except to the goodness of my Saviour, who wishes to manifest the riches of his mercy upon his unworthy servant." During the sixteenth and seventeenth centuries there was an "Association of Martyrs," the purpose of which was "to strengthen those who were hourly exposed to a cruel death, by teaching them to consider martyrdom as the highest earthly joy." Under such influence there was little solicitude over what, to most, would seem to be an uncalled-for waste of life.

Such days of forlorn hopes and hairbreadth escapes and dramatic martyrdoms have largely passed. And with them has passed the longing for their particular ideal. It is not enough for a life to be harmless, or even to yield itself in martyrdom; it must be effectual. To see the truth is not enough; that truth must be made prevalent. It does not satisfy to know the cause of social wrong; those causes must be removed. Service must be delivered, and increased happiness in others actually brought about. *One mark of a world Christian is, therefore, the passion of a great purpose, the belief that God is glorified in the bearing of much fruit and the ardent desire to make one's life count for the very utmost in world-reconstruction.* It is the belief, not only that there are great tasks to be accomplished, but that one must join with God in completing them. Let us see if we cannot enter the fellowship of those who have had great world aims.

Seventh Week, First Day: The Master in World Purpose

I came that they may have life, and may have it abundantly.—John 10: 10.

Only as we ourselves grow can we see the greatness of the life purpose in this verse. As wide as the world, as deep as human nature, as limitless as the unfathomed resources of God is the abundant life Jesus came to bring. And when we pause to think over the content he put into this life purpose, we cannot but kneel in reverence. "Never has a human will been set on ends so lofty and sublime. What object of human endeavor can be compared with the purpose of Christ to redeem human life from the evils that assail and corrupt it, to establish a kingdom resting, not on force, but on the free service of converted wills, to bring it to pass that the will of God should be done on earth as it is done in heaven, to destroy the unbelief in men's hearts and make them the children of the Father in heaven? As the explorer goes out to discover new lands, as the adventurer sets forth to find or build a kingdom, Christ calls his followers to explore the undiscovered treasures of the spiritual world, and to labor for a kingdom of everlasting splendor, a kingdom of truth and righteousness and love, whose builder and maker is God."[1]

Let us who profess to follow him not think that discipleship is summed up merely in correct belief with reference to his person or his mission—centering, that is, on something intellectual. *Following Jesus means taking up his program and expanding our narrow grasp of heart and will until we have committed our lives to his great world-transforming purpose.* Shall we not learn from him?

Seventh Week, Second Day: Living Up to Christ's Ideal for Us

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.—John 14: 12.

Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.—John 15: 8.

Not only did Jesus have a great world-purpose, but his aspiration was that the lives of his followers should eventuate in results of eternal value. Are they doing it? Let us turn to one of the most characteristic expressions of the Church for answer.

[1] J. H. Oldham, in "The Missionary Motive," edited by W. Paton, p. 32.

Speaking of the organized efforts of the Church in modern times to express the highest type of Christian world friendship, one of our most popular speakers to students said, "Foreign missions are the most effective movement in human history." A professor in the University of Chicago speaks of them as "the most significant and serious of all twentieth century enterprises." The editor of the British quarterly, *The East and the West,* writes: "The task on which missions are engaged, whether viewed from a spiritual, a moral, or an educational standpoint, is the greatest which men have essayed to undertake." The senior secretary amongst our American foreign missionary boards speaks of this enterprise as "the most profound and difficult problem that is moving over the face of the earth." A much-valued British author holds that "the missionary enterprise is no longer a romance, it has become a great epic—the greatest the world has yet produced."

Those who take the trouble to become informed see this movement promoting democracy, spreading liberty, diffusing education, elevating womanhood, glorifying childhood, healing sickness, improving living conditions, recreating communities, destroying social abuses, overcoming moral abominations, and proving everywhere the power of God unto salvation to every man and nation that believeth. And incidentally, one may note that an impartial witness like Dr. Simon Flexner, who made investigations for the China Medical Board of the Rockefeller Foundation, can state that "there is no organization in the world, either philanthropic or business, which is getting as large returns out of the money it spends as the various boards of foreign missions."

Evidently there are Christians who have dared to work for world results. In nation after nation one may see the silent march of an unseen Power. But this is because world Christians have made great ventures. In these days, when one of the most powerful convictions operating among men is the belief that the world can be made better, shall we not suffuse our minds with the largeness of Christ's expectation for us?

Seventh Week, Third Day: Making Known the Love of Christ

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that

he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.—Eph. 3: 14-19.

That men should know the love of Christ, and hence be filled with all the fulness of God—this was the great ideal for men for which Paul prayed and worked. To a great extent the young men and women even of our own country are not only out of touch with Christianity, but do not know what Christianity is. Or else they think they can grasp its significance without serious study, and can comprehend its full meaning in a shallow understanding of love to God and to fellowmen. Read over these verses and realize the immensity of the work that God must do in the hearts of men before this prayer for the youth of our own and other nations can be answered.

From some standpoints it would seem a simple matter to tell about Jesus to those who know him not. A missionary in India actually spent his time in going on horseback through the villages proclaiming his good news. But no Paul Revere's ride through the universe will serve the purpose; no megaphone, however powerful, will accomplish this high end. Far too much is involved in making the message understood. Sometimes it seems almost impossible to deliver a direct and simple message that will find its way home. But now let us read these verses over and over again, making them and the realities for which they stand so vital in our lives that the great attempt with God's help to make them true in others' lives will be the inevitable outcome of rich experience and deep gratitude.

Seventh Week, Fourth Day: A Task of Unrivalled Potentiality

There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. . . . For the perfecting of the

saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ. . . . From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love. . . . Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.—Eph. 4: 4-6, 12, 13, 16, 25.

So far do many of our churches come from the ideal of these verses, that many people are restless with the Church as an institution, and question whether it should figure in a real world program. We remember, however, the place it held in the program of the greatest world Christian after Jesus. In a little more than ten years Paul had established churches in four provinces of the Roman Empire, selecting important centers of Roman administration, Greek civilization, Jewish influence, and large trade. Over a score of churches are mentioned in the New Testament—Antioch, Asia, Babylon, Cenchreæ, Cæsarea, Cilicia, Corinth, Ephesus, Galatia, Galilee, Jerusalem, Joppa, Judæa, Laodicea, Pergamos, Philadelphia, Samaria, Sardis, Smyrna, Syria, Thessalonica, and Thyatira. Certainly one of the very definite proximate aims of this great worker was the establishment of churches.

And if you should lay aside the Church as a social institution you would have to bring back something else, not unlike what the Church can be, in order to realize your vision of the Christian social ideal, and to foster that attitude of expectant faith without which visions do not come. The Church needs constructive criticism, but it has potentialities as an institution for human welfare to which we are just awaking.

It is not strange, then, that world Christians of our own day have made one of their most definite of aims, the establishment of self-supporting, self-governing; and self-propagating churches in every land. But note what really gigantic problems are involved. Instead of creeds which are merely reminiscent of struggles that have been real and valid for the West, the thinkers of these churches must formulate on the one hand what a Christian ought to believe with reference to

those things which have exercised the earnest religious thought of their own lands, such as karma, transmigration, and ancestor worship; and on the other what a Christian should believe with reference to those realms of religious thought which their lands have neglected, such as moral renewal and the character of God, polygamy, and household slavery. Before each of these churches lie the vast problems of an unevangelized nation, the task of raising up strong native leadership, the education of the illiterate, the provision of Christian literature, and the working out of a special Christian approach to the non-Christian philosophies and systems of their land after having assimilated the moral principles of the Gospel for all. These churches must find a place in the national and social life of their own lands, and learn to apply the social teachings of Jesus to their own peculiar problems. Surely in helping in an enterprise fraught with so many difficulties and dangers, one needs to pray for powers commensurate with the task. One would not need to pray for a larger or more significant task.

Seventh Week, Fifth Day: The Length of a Lever That Can Remove America's Load

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

In spite of the world outreach of the Christian impulse, found both implicitly and explicitly in the New Testament, there are those who would have us limit our aim at first to Christianizing America. As long as there is so much that needs attention in our own land, why enter upon a program that looks out "unto the uttermost part of the earth"?

As a matter of fact, however, the weight right here at home is such that a lever that would move it must be long enough to reach to China. Only the faith that dares set itself to the purification and enrichment of a whole world's life will have dynamic enough to deal effectively with the situation at one's door. Our own land will not become thoroughly socialized without great sacrifice; but no goal less than the ennobling and uplifting of all humanity will be big enough to elicit

the sacrifice and the loyalty demanded even by our own needs.

Moreover, as we saw in Chapter II, there are elements in Christianity which must be emphasized and brought to light through the reactions of India and China and Japan. Can anything less than a Christ who is manifestly meeting the needs of every land be adequate even for our own?

Still further, as we saw in Chapter I, we are so interlinked and involved with other peoples in the shrunken world of today, that we can not perfect ourselves alone. The social order in America will never be Christian through and through, if Africa and South America and the Near East lag far behind.

But most of these considerations, which we have just been mentioning in favor of the adoption of a great world program, have a selfish tinge about them, when surely God's plan has unselfishness at the heart of it. As we saw in Chapter VI, the group that sets before itself the end of self-salvation first has missed the very conception of what salvation is, and will possess no inward vitality that will cause it to prevail. Only a forth-going people can have infilling fellowship with a God who loves.

Seventh Week, Sixth Day: Empowered for a Task

And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is.—Acts 14: 11-15.

We must not reject a world citizen's purpose and obligation because they seem too great for us. Paul and Barnabas refused to be considered as greater in themselves than other

men. In like manner Peter answered the men who were astonished at an exceptionally wonderful evidence of power in himself and John: "Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?" (Acts 3:12). These great leaders of the early Church did not attempt to undertake to Christianize the Mediterranean world in their own strength; they knew how to continue in touch with resources that empowered them above their natural selves.

And so today we must guard against placing missionaries on pedestals as superior beings, lifted above the tests and criticism to which other mortals must be subjected. They have a big purpose, and are drawing heavily on God's sufficiency, but only as you and I can do. A trip of ten thousand miles across the seas does not in itself exempt them from human frailties. The Source of their faith and hope and fruitage is as open to you as to them. God is calling *you* to partnership in a great task. Are you willing to be empowered, as were Paul and Barnabas, Peter and John?

Seventh Week, Seventh Day: The Great Handbook for World Tasks

Let the peoples praise thee, O God;
Let all the peoples praise thee.
O let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase:
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear him.—Psalm 67:3-7.

The book which contains the greatest stimulus to world outreach is the Bible. In the Old Testament there are to be found magnificent sweeps of world-embracing thought, such as the unity and power of God in the first chapter of Genesis; the revelation of the universal purpose of God (Gen. 9:15; 12:1-3; 28:13, 14; 49:10); the glorious exaltation of Jehovah as reigning in righteousness to the ends of

the earth (Psalm 33:5-15; 72:8-20; 96; 98; 117); and the internationalism of prophecy (Isa. 11:1-10; 40:1-8; 42:1-7; 45:1-8; 49:1-7; 55:1-5; Jer. 31:31-34; Joel 2:28; Micah 4:1-3; Hab. 2:14; Zech. 9:10). We may see in Ruth a marked example of a non-Israelite being admitted through fitness of character to the circle of the elect; or in Jonah, a call to foreign evangelism as against narrow exclusiveness.

But our greatest inspiration for world interest from the Old Testament comes from taking a large historical view of the trend of Israel's whole development. We can see the way in which God trained a people, racially and religiously the most persistently exclusive that the world has ever known, until their most prophetic spirits triumphed over national provincialism and selfishness. An exclusive cult became the channel through which a religion meant for all the world was developed, preserved, and distributed. No one interested in a Christian world view can afford to neglect the grand sweep of Israel's history.

Similarly the missionary character of the New Testament does not reside in a few quotable texts such as John three, sixteen and seventeen, or the Great Commission. It pervades its very fabric. In the gospels we find the clearest statement of the principles of the Kingdom, the ideals of universal brotherhood and world-wide service, and the greatest permanent source for getting back to the great Giver of the world's good news.

Most of the New Testament was written by men who were engaged in the same work as missionaries of the present day. They, too, were grappling with the chains of custom, prejudice, and unbelief which bound their converts under the sway of an immemorial past. Instead of "Acts of the Apostles" we might read "Deeds of Missionary Saints," or "Some Deeds of Those Who Were Set Apart and Sent Forth." Of all the books of the Bible this is the most unfinished, with glorious chapters being added every year. Since the word "missionary" is the Latin equivalent for the Greek "apostle," both words meaning "one who is sent," it is interesting to make the substitution in such passages as Luke 6:13; 22:14; I Cor. 15:9; II Pet. 3:2.

The writings of Paul are the letters of a missionary: Romans, a message to Christians at the heart of the Empire from the heart of a missionary who longed to visit them;

Corinthians, the Gospel for converts left without instruction in a heathen port; Galatians, a letter to country districts about to be Judaized; Ephesians, an epistle from an imprisoned missionary to Christians in a heathen cathedral city; Philippians, a letter to a typical Roman colony where resided the missionary's first converts in Europe; and the pastoral epistles, instructions to missionary lieutenants.

COMMENT FOR THE WEEK

"Christianity is a religion that expects you to *do* things." So runs a Japanese saying. And while we know what a high call comes to us to *be*, yet we recognize the validity of Carey's famous summons: "Expect great things of God, attempt great things for God." We have been looking at some of the great tasks of a Christian; let us see in what other ways the Christian must have a high aim for life investment.

I

The progressive development of Christian personality is one of the greatest ventures that enlist the faith of a world Christian. He will want to cooperate in the great adventure of peopling the world with men and women who have released God's image, and who may therefore be trusted with moral creativity.

At the furthest extreme from this attainment are the women of many of the tribes of Africa. They have been mere property so long, so used to being ordered, so little used to initiative of their own, that the expression "creative personality" hardly seems applicable to them at all. Not many decades ago Christian leaders in more than one non-Christian land who were inaugurating women's education had to hear the taunt: "They will want to educate our cows next." Professor Nitobe, President of the new Union Christian College for Women at Tokyo, has said for Japan: "Probably most men would admit that there is such a thing as personality, but they would also assert that it is entirely masculine. Women, they would say, have none. Their place in our economy has been entirely derivative. Christianity cuts directly across this idea, laying stress upon individual responsibility and freedom. Christianity has given us a new valuation of women."

Now what Professor Nitobe says is true. For, a careful comparison of the social results of the various religions shows that *at no point is there greater contrast between Christian and non-Christian systems than in the treatment of woman, and in the development of her personality.* One would willingly stake judgment as to the power of Christianity on this one point alone. It will be found that in Christendom there has been a tendency toward a continuously progressive development of the individuality of women. The introduction of love rather than property as the basis for marriage, monogamy in the place of polygamy and concubinage, abandonment of arbitrary divorce, ideals of domestic purity, woman's increased sharing in the rights and privileges of domestic, social, and political life—these are movements that have been fostered by the fundamental principles of Jesus. Since so great a change is wrought through contact with Jesus Christ, it is not strange that great souls have had the high ambition to improve the status of the world's womanhood by bringing non-Christian peoples in contact with him and with his principles and valuation of life.

Suppose you were passing along a road in Turkey and saw by the wayside a girl making a sound as of some animal. And suppose on going nearer she began to curse and spit upon you, would you have faith to attempt her reformation? It was a world Christian in the shape of a medical missionary who passed just such a girl. The people of the neighboring towns had told him that if ever a devil was in a person, this girl was demon-possessed. But his heart was touched. Amidst her curses he caught her in his arms and by sheer main force carried her along as she bit at him. She was taken to a mission girls' school. The story of what happened during the next six years is one full of patient, Christ-like love for this girl on the part of the Christian staff. At the end she was graduated along with others, and the subject of her final essay was "The Love of God." After completing her education she said: "I want to go to some hard place—a place to which another will not go." In this spirit she was sent to a very needy village. After a year a petition, signed by all the prominent men of that village, came asking for more workers. "She has been an angel of light. She has transformed this village. Send some one to teach the men as she has been teaching the women."

Glance at any land in which Christ has had a chance, and you will find women released and ever more and more free. In Japan, for example, you will find a good example of Christian personality in Madame Hiroaka, one of the richest women in Japan, and daughter of the distinguished Mitsui family. In Japan's recent evangelistic campaign she went from one end of the Empire to the other, speaking about Christ in every large town, in hall and theater. Surely here is no lack of personality.

Is it any wonder that very touching gratitude is expressed by those who have been thus helped by Christ? The mother of Mr. Yamanouchi, one of the oldest evangelists in Japan, every night of her life after her conversion, slept with her face toward America. "For in the West is America, and from America came my great light."

II

But the attempt to develop Christian personality has not stopped with women. For the whole social system in many lands has overemphasized the corporate spirit so that individuality has been under-developed. The East has thought in terms of the group. For example, in India caste has not permitted individualism to come to its own, so that the tendency is for people to act in masses. The communal spirit makes the caste so dominant that members of the caste can hardly be persuaded to act on their own initiative or convictions independently of their neighbors. In matters of conversion they wait until a strong party or a whole village can come over to Christianity. This lack of developed individuality is taken into consideration by Christian workers, for they recognize that they must either see that the whole community of the convert comes over with him, or else take special pains that the new convert shall soon be incorporated into the new community. It is a psychological necessity that the convert should be conscious of a group environment.

Similarly in Africa, morality is the morality of the tribe, the sept, or the clan. The individual, as such, has hardly awakened to consciousness. The average custom of the group is the law for the individual. For the Burman hillmen, the South American Indians, many of the castes of India, as well as for the tribes of Africa, loyalty to custom and the

desire to follow the ways of their fathers are the virtues of cardinal importance. Individual dissatisfaction with old beliefs or customs hardly has a chance to show itself. This feeling of solidarity with one's group makes it almost impossible for the individual to choose for himself when a new religion is presented. For him, religion is an affair of the tribe. Hence it seems almost a miracle when the first few influential ones do step out and become Christians. When once the movement has been started, however, the very feeling of oneness leads others to follow. Amongst them are those who frankly acknowledge that they have become Christian because their neighbors took the step, or "because they wanted to follow the elders."

There have always been those who have laughed to scorn the high faith that each human being has a personality to be developed—is, in fact, a potential son of God. Sometimes it is gross self-interest, sometimes lack of vision, sometimes the ingrained teaching of religion, that lies back of this practical denial of souls to men. All of these reasons were doubtless operative in that Hindu landlord who, as he beat the Christian teacher and drove him from the pariah converts, cried out: "And if ever you come into my village again and open a school for these Christians, I will kill you! Can pigs learn? Can dogs read? You get out and stay out." But the same attitude was found in that Christian Boer who sneered at Robert Moffat. When Moffat, stopping at a comfortable home in South Africa, wanted the Hottentot slaves called in to evening prayers, the farmer scornfully said: "Hottentots! Do you mean that, then? Let me go to the mountains and call the baboons, if you want a congregation of that sort. Or stop, I have it; my sons, call the dogs, that lie in front of the door; they will do."

But one does not need to go to the Hindus of India, or to the subjectors of the Negro race, to find lack of faith in the project of the development of sincere Christian personalities. "Rice Christians" may be secured, of course. All are willing to acknowledge this. But how, say all too many, can there be more than a certain change of external forms, and the adoption of certain pious words and phrases, in connection with religion which is a matter of centuries of tradition?

Let such doubters watch a certain line of Chinese students. The Boxers have surrounded the school, and closed all but

a single gate. A cross is placed in front of this single outlet, and word is sent that any who trample upon the cross may go unhurt, but that whoever steps around the cross shall be killed at once. The line starts out the gate. The first seven trample upon the cross, and go absolutely free. The next, a girl, kneels before the cross; and then, rising, passes to one side to be shot down by the persecutors. Not another in that long line of a hundred students falters, but each passes to one side and is killed. When 30,000 Chinese could face death in 1900 rather than deny their Master, when the Christians of Uganda could brave the fires of a thousand martyrdoms, when results are attested by life and the giving of life, the expectation of great things from God is justified.

III

The world Christian will attempt great things in the Christianization of the social order. This is the reason why the China Continuation Committee, representing all the Protestant missions in China, has an official sub-committee on "Social Service." This is why you find a "Social Welfare Committee" reporting to the Federated Missions of Japan. This is why the Y. M. C. A. in India has made such a definite effort to mediate to every Christian agency in that land the best social guidance that could be secured.

Such agencies are specialized eyes and brains for the whole body of missionaries, concentrating their attention on certain specific evils that should be fought (for example, in Japan, licensed prostitution, the *geisha* system, the liquor traffic, and the overwork of women and children in the industrial system); and focussing attention on certain positive and constructive undertakings, such as institutional churches, the promotion of playgrounds, and the like.

Christian statesmen point out in the current missionary year-book for Japan that the labor movement in that land cannot be met by the Government or by organized labor alone. "There is an insistent call for Christian men and Christian organizations to add the salt of the kingdom, which alone can save laws from being mechanical and can lead both laborers and employers to seek not their own advantage but each other's good."[2]

[2] "The Christian Movement in the Japanese Empire, 1917," p. 323.

Now when the attempt is not merely the conversion of the Japanese but the Christianization of Japan itself, how much it rejoices one to see the Japanese themselves taking full initiative in these matters. For example, when the late Tsurukichi Hatano, after having squandered a fortune in riotous living, is rescued in Kobe by Christian effort, and reconciled to his outraged wife and family, principles are instilled which later bear fruit in a most marked embodiment of the Christian attitude in Japan's modern industry. For this penniless prodigal introduced silk culture into his region and eventually developed a silk filature, where 3,000 workers produce the best silk thread of Japan. Is it not inspiring to know that the Gunsei Silk Filature Company has regularly recurring holidays for its women workers, the provision of religious services, a community hospital, night and day schools, a working day which does not kill, with baths and comfortable living quarters—all so unlike the harsh exploitation of modern industrial Japan? And there are others—Mr. Kobayashi, Mr. Obara, a dozen others—who are far ahead of public opinion in the way in which they are introducing Christian standards of industrial betterment into the new life of Japan.

As another example of how the Christian spirit becomes indigenous, one may instance the fight against the social evil in Japan. Some two decades ago a Christian missionary did a monumental piece of work for Japan and for her enslaved women in a great attempt for social purity. Later, a Christian community, led by the President of the Lower House of Parliament, secured the abolishment of public houses in their district. Still later Miss Hayashi, the Jane Addams of Japan, backed by pastors in a vigorous forty-day campaign, secured a ruling forbidding the opening of quarters in Osaka. Of recent years there has been no other more marked social activity in Japan than the way these Christians have carried on a nation-wide campaign for purity. Through crowded public lectures, through smaller church meetings, by the sending over the Empire of many thousand small publications, and by issuing 3,000 copies of an ably-edited book of 140 pages on prostitution, public opinion has been tremendously advanced and concrete tangible results attained. The significant thing here is not simply that a great measure of success has been achieved against this strongly-entrenched and ancient

evil, but that the fight has of late been waged with Japanese initiative.

IV

China also furnishes inspiring examples of attempting great things for God in the Christianization of the social order. The president of a mission college situated a thousand miles inland was attempting great social ends for that land when, in addition to his longing for direct and individual conversions in his college, he was arranging for a far-reaching experiment. When last in America he was negotiating with a Christian shoe manufacturer to go to China, in order to erect and run a big shoe plant on Christian lines. Thus would he give to that inland region a model in modern industry, vastly different from the Western methods of exploitation which have set the standard in the coast cities of China. The call has come for other Christian business men—tanners, hatmakers, dyers, spinners—who will go out to lead clean honest lives and who will stamp their Christian character, not only on the lives of their employes, but on the whole awakening industrial system of that land.

But again, the accomplishment of such social results by foreigners is not the highest purpose even in this sphere. For to a certain extent they can attain their end through giving orders and exacting obedience. Results obtained in this way are as nothing compared with those where there is a sharing of purposes. The world Christian will not simply want to accomplish a social result; he will want to accomplish it in the way that is socially most educative, so that the result will include lives filled with a new purpose, as well as the performance of certain acts. It is most inspiring, therefore, to see in one part of the world after another lives that have caught the Christian purpose, men and women who have entered into conscious cooperation with God for the common good.

The Presbyterian Mission Press at Shanghai was doubtless established to produce Christian literature for China, but no one would regret a by-product which has surpassed the original plant. Three compositors, one named Hsia and two named Bro, left the mission press to start, in a little room twelve by twelve, an establishment of their own. That was in 1891. Now their plant turns out over $2,000,000 worth of printed

matter every year. The whole is conducted on Christian principles. Day schools are provided for the children of the employes and night schools for the employes themselves. As the largest printing house in China, its influence is incalculable, for the printing business of China now has the Christian stamp upon it.

When Wong Kwong, the president of the Hanyang Iron Works near Hankow, had erected his plant he realized that the 1,500 prospective employes would build up some sort of a settlement about his works, and so because he was a Christian and because he knew some of the social solutions of the West, he made a model village. His idea of being a Christian in Hankow meant a school, a cooperative store, a tea-house, and a swimming pool as well as a church in the village of his workmen.

We regard it as a mark of a world Christian that Yung Tao was impelled not only to distribute 1,000 copies of the Bible to his friends, but also, for example, to draft a bill making unlawful the continuance of polygamy.

Promoters from the West become enthusiastic over certain outcroppings which indicate vast coal or iron fields below China's surface. Shall the world Christian be any less enthusiastic over these outcroppings of Christian character, revealing vast unworked resources of kindliness, teachableness, and love? Do you not feel yourself longing that not only China and Japan, but the whole globe, may be so freed from old outgrown standards and so linked up with the Inspirer of resourceful love that every here and there bits of heaven shall be found on earth? When you begin to frame great desires for this old world of ours, and when you let yourself really yearn for the vision God has given you, you have most surely attained one mark of a world Christian.

V

Furthermore, the world Christian commits himself to the growth of an ideal world society on this planet. The hygienic and the economic, the social and the intellectual, the esthetic, the moral, and the religious relationships of mankind are to be permeated with the spirit of mutual love and service and good will. The report of the great ecumenical conference of missionaries at Edinburgh says that "the evangelization of Africa means something more than the introduction of the

Gospel, with existing forms of social life. It means the introduction of education and letters, of agriculture and industry, of Christian marriage, and of due recognition of the sanctity of human life and of property. The problem before the Church is the creation of a Christian African civilization."[3] Shall we balk before this huge task as though we had no God?

In aiming at this sevenfold penetration of earth's whole life with Christian attitudes, nothing is foreign to the world Christian. Everything has an interest to him, since everything bears upon this greatest of enterprises. He has been able to grasp the whole globe, so that whatever affects the relation of man to man or nation to nation is his concern.

And hence we always find among the Church's ambassadors to other lands men who have been true statesmen. Dr. W. A. P. Martin rendered a conspicuous piece of international service in introducing China to international law—a concept new to the Eastern mind. Guido Verbeck, within ten years of his arrival in Japan, was called to Tokyo to found the Japanese educational system; through his cooperation, the first Japanese students were sent to America; in 1872 he proposed that epoch-making Japanese World's Commission; he had the Government place its medical college under German leadership; and with his advice the French legal code was introduced. For a long time he was the only foreign counselor of the Government. Conscientious, broadminded, cosmopolitan, he was an interpreter of the larger Christian friendship in that formative period of Japan's new life. Cyrus Hamlin one day would be teaching a poor Armenian how to make and sell Boston rat-traps for the support of himself and others; on another he would be casting a steam pipe in his seminary workshop. One day he would be setting up an engine with the help of Ure's "Dictionary of the Arts" to supply bread for Britain's Crimean armies; on another he would be tempering mill-picks for the dressing of his mill-stones. But all the while, whether as Christian educator and founder of Robert College at Constantinople, or as maker of bread or flour or stoves, Cyrus Hamlin was thinking internationally—he was a missionary statesman. Dugald Christie of Mukden, decorated by five emperors, unappalled by the dread pneumonic plague that was devastating Manchuria in 1910-11, fought it

[3] "World's Missionary Conference," 1910, I, p. 206.

hand to hand until the plague had passed. He then summoned an international conference which resulted in the discovery of the germ of this disease, which hitherto had killed every victim it had attacked. The Jesuits put their ideal high, and demanded that each member of their order be broadly competent. "Those who wish to become Christ's companions in the noble enterprise of propagating Christianity must be determined to distinguish themselves in the service of their heavenly King. They are not to be satisfied with being ordinary soldiers in the army, but they are to constitute as it were Christ's bodyguard. Hence the name of the society, 'La Compania de Jesus.'"

It is only when we interpret the aim of the world Christian as Christianizing the whole social order of the whole world that any final or adequate definiteness of purpose comes to the modern man. Used to sizable enterprises, world-wide in their scope, nothing less than such an aim will command his loyalty. A hundred million dollars no longer seems too much to comprehend or to manage. Endowed with such a sum, the Rockefeller Foundation, aiming constructively to "promote the well-being of mankind throughout the world," forms its world-wide organization for applying scientific knowledge to human welfare, and the means—research, medical education, public health administration, survey and commissions, exchange of specialists and student migrations—follow naturally. For such a sum the Y M C A calmly made its plea after having wisely administered half that amount. With the War's revelation of capacities for sacrifice and cooperative attainment, the day of small enterprises has been outgrown.

This world aim of the Christian, furthermore, is one that has no individual or even national flavor. All the men of good will of whatever nation or religion, who want this earth to become a decent place in which to live, can join in six-sevenths of the aim. More and more, as Christian men and women manifest in life, and not alone in profession, the vitality of our Lord, all will unite in the seventh as well. They, too, will want as man's highest good that he should be Christ-like.

What other demand than this sevenfold aim is big and true and real enough to unite earth's family in cooperative objective endeavor? *To make health the possible attainment for all; to abolish all necessity for existence below the poverty*

line the world around; to enable each human being through education to enter as far as possible into his heritage; to discover and to eradicate all causes of social maladjustment; to develop capacities of response in all to sunsets and flowers, to stars and trees; to pierce down with discrimination into what is right; to know our Father and the One whom he sent —this is a program of a world Christian and one in which private-mindedness may be permanently submerged.

Even heretofore hard-won secrets of nature have been made at once available for the world, and advance in any nation against disease has not been hoarded for the good of one's own group. We are thankful for the professional ethics which holds scientists and physicians to so noble a standard. We need this spirit universalized, and made even more conscious and directive. It is only by our working together, pooling results and organizing for effectiveness, that the task which God has opened out before us can ever be accomplished. "We can do it if we will," said the men of the haystack; "We can do it *and* we will," said a later world Christian, Samuel B. Capen.

VI

Now something must happen to the Church if it is going even to look at this mark of a world Christian. What is the largest appeal that comes to your mind when the Church is mentioned? For many it is a summons to individual salvation and to fall in with a program that will extend religious comfort to others and encourage them to develop individual Christian virtues. The Church sometimes calls to other aims, but it does not call to them with sufficient authority and confidence and conviction. A rallying-call must be sounded for a great adventure. Nothing less than a mighty enterprise will satisfy the souls of our youth today. Girls who have been driving ambulances in France will not be satisfied with reading a selection once a month in a missionary society.

But suppose it were universally recognized, that request for church membership meant tenfold more eagerness for cooperative effort for earth's richest reconstruction than for future individual good, then people would not be fearing whether the Church could retain the interest of those brave lads who have faced the supreme sacrifice. Why should they shrink up until they possess a vision no larger than a cozy, little,

comfortable, but competitive, congregation in their old home town? Is there no great program to which they can consecrate their lives? Are they simply to sink back unto the old self-centered ends? The glory of a Christ-filled world must be set forth as an object definite enough to arouse interest, and appealing enough to command one's utmost loyalty. We ought to be able to go to the man most indifferent to the Church and say: *"Here is a big thing—why are you not in it? We are working for the enfranchisement and ennoblement of every single human life, the perfecting of human society in all its myriad activities and relationships, the transformation of the kingdoms of this earth until they have become the kingdom of our God and his Christ, the Christianization of all life everywhere."*

"What are Christians put into the world for, except to do the impossible in the strength of God?" said General S. C. Armstrong, the founder of Hampton Institute. The very developments which have accompanied the War compel the Church to face a parting of the ways. Surely the Church will not shrink from this enlarged program as too great for its strength. That would be an acknowledgment to the world of poverty of faith in the living, present God, whose nature it is to work with infinite resource through man.

TOPICS FOR DISCUSSION

1. Why do people sacrifice so much more willingly for patriotism than for religion?
2. Why will people spend themselves more for democracy than for Christian Missions?
3. What similarities exist between the highest aims of war and of the missionary program?
4. How would you formulate the justification of missionary work amongst obscure or dying peoples?
5. What attitude would you take toward a protest such as the following: "Of course these moral and social reforms are all well enough in their way, but we must not forget that our real mission is to preach the Gospel"?
6. Discuss the relation of the task of evangelizing (that is preaching the Gospel to) the world to the task of Christianizing the world. Can either task be said to be more binding than the other?

7. How broad do you think Christ's interests would be if he were with us today in body?

8. What part did Christ give men in the Christianization of the world?

9. Is it worth while to attempt to establish throughout the world the social institution called "the Church"? Why? What are some of the problems and difficulties in the task?

10. What arguments would you use with a person who wanted to limit his program to his own home community, to lead him to take into consideration the world?

11. Draft a statement of the largest and most comprehensive task that your mind can grasp.

12. From the point of view of winning the whole world to the democracy of God, of which is there greater need today, foreign missionaries, or men and women who stay for work in America?

CHAPTER VIII

Readiness to Pay the Cost

The greatest revelation of the War was not the wickedness and depravity of mankind, but its unsuspected capacity for devotion at any cost to ideals and duty that are supreme. This readiness of men and of women both in and behind the lines to undergo sacrifice was surprising and inspiring. A new life has been manifested. Thousands who had lived self-centered lives tasted the joy of abandon to utterly unselfish service, even unto death. Through it all even children learned that there are times when progress requires the cheerful payment of a cost.

In the light of the stupendous sacrifices crowded into each day of the Great War, we must urge the claims for heroism in the more normal times ahead. The declaration of peace still leaves multifarious enemies of social welfare that must be fought for years to come by means of the united efforts of men and women. Every Christian citizen of the world must gird himself for this struggle and enter the contest each day with fortitude and sacrifice.

Eighth Week, First Day: The Stigmata of Jesus

In labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth

upon me daily, anxiety for all the churches.—II Cor. 11:23-28.

Violence, exposure, privation—Paul knew what all these were. His physical sufferings had been such that it seemed that he was "always bearing about in the body the dying of Jesus" (II Cor. 4:10). But they were accepted as part of the task. Ordinarily Paul would never think of mentioning them, for where Christ and the Gospel are concerned the sufferings of the flesh are forgotten.

Those who have followed Paul in world ministry have often had to pay the price of service with their bodies. In the early days of work in Africa a large portion of the time and strength of missionaries was taken up in pushing their way through interminable jungles and pestiferous swamps. As a result they died prematurely by the scores and hundreds, so that for a generation or two on an average every convert cost the life of a European. Within two years of Mackay's arrival in Africa two of his original party of eight had been massacred, two had died of disease, and two had been invalided home. The first worker on the Gold Coast died within six months; his two successors died within fourteen months; and the next two workers died within one month of their arrival. In Zanzibar at least half the men and women sent out died within a year of their arrival on the field. In Japan alone, 1,000 Catholic missionaries and 200,000 converts had died for their faith before modern missions had started. The average martyr death of Christians from the West was over two for each year of the first century of Protestant missions in China. Who would imagine that Mexico could count its martyrs to the extent of eighty-four? James Hannington's message, "Tell the King that I purchase the road to Uganda with my life, and give my life for those who kill me," shows the spirit that has dominated untold numbers, not only in Africa but in other lands.

But death is ofttimes easier than life. Can you picture Xavier striding forward for twenty hours over the hot sands to relieve the Parava Christians of Cape Comorin? Or turn to James Gilmour working alone among the nomad Buddhists of Mongolia. Go with him on his twenty-three mile walk through the desert, with swollen and bleeding feet, in order to make possible a personal conversation with the

first Mongol who had shown a desire to be a Christian. Henry Martyn's words, spoken two days after his arrival in Calcutta, "Now let me burn out for God," were prophecies of his seven brief but fruitful years of missionary service.

And the pioneer converts have their cost to pay as well. "There, take this and that," and down came the big stick of a great-fisted man on Prem Das's back. The angry Hindu landlord was incensed that low-caste Christians should be taught. And so Prem Das went away bleeding and internally injured. His friends advised Prem Das to sue the lordly Brahman. Prosecute? No, on the contrary, Christlike, he forgave his persecutor, and returned to organize the school. Again the ire of the landlord led to a beating, and he was ordered never to show his face again. But Prem Das only went to his friend, the missionary, and said: "Sahib, let me have a dozen first Hindi books. I am going to open the school again, and we are going to keep it open." "But won't it mean more beatings?" "Perhaps, but this is Jesus' work, and I am a Jesus man and, beatings or no beatings, Jesus can and will conquer this Brahman."

Branded, speared, poisoned, stoned, crucified, morally tempted, ostracized—converts have had to meet the cost of being Christian.

"From earth's wide bounds, from ocean's farthest coast" come thrilling accounts of those who have carried about in their body the dying of the Lord Jesus. If a Chinese mail carrier can be found dead on the Kien Yang road, his hands all gashed and bleeding because he had clung till death to the little bundle of foreign letters entrusted to his care, what about the faithfulness of a man whom Christ entrusts with a sacred and eternal message to his fellowmen? Stanley said Mackay faced death—"with calm blue eyes that never winked." May God help us to face the hardships in *our* path with equal fortitude and courage.

Eighth Week, Second Day: The Cost of Stewardship

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me,

these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ.—Phil. 3: 5-9.

Stewardship has often been too narrowly interpreted as applying to money alone, when in fact we are trustees of life itself—our time, our talents, our influence, and our property. Paul unhesitatingly placed all these things at the service of the highest. A great career was open to Paul before he started for Damascus. He names points of inherited privilege, as well as matters of personal choice, which had already brought him repute and influence. Those things—and the career they opened out for him—he counted as that which is thrown to the dogs or the leavings of the table, in comparison with the appropriation of Christ with all His grace and glory. Stewardship of time and talent and life may lead some of us to lay aside careers enticing in themselves, but which are not the great world work God opens out before us.

But to all of us an enthusiasm for a Christian world will mean a cost in that form of extended personality which we call property. It will mean running one's business with an accounting to God. It will mean a systematic, intelligent investment for God of all surplus beyond one's actual need.

We have had great leaders in this sense of trusteeship both at home and abroad. Livingstone shortly after his conversion wrote: "Feeling that the salvation of men ought to be the chief desire and aim of every Christian, I resolved that I would give to the cause of missions all that I might earn beyond what I required for bare subsistence." Later he made a declaration even more explicit: "I will place no value on anything I have or may possess, except in relation to the Kingdom of God. If anything will advance the interests of that Kingdom, it shall be given away or kept, only as by giving away or keeping it, I shall most promote the glory of Him to whom I owe all my hopes in time and eternity." William Carey kept for himself and his poor relatives a tenth only of his income, and he and his two companions paid back twenty-fold all that they had ever received from their society. Cyrus Hamlin devoted to his Master all the profit of his genius. With a surplus of $25,000 he built thirteen churches for the American Board in various parts of the Turkish Em-

pire. He turned into the work of the Board more money than he received as salary during the entire period of his service. In fact practically all missionaries definitely relinquish all claim to funds earned beyond their living wage. Thus doctors, educators, and missionary specialists of various kinds are annually turning over to Board treasuries every dollar above their modest salaries. It is beginning to dawn on Christians that this kind of cost is not a matter of geography. Why should it be applied to those who go abroad, and not to those who stay at home?

Christian converts have shown marvelous strength of character in the way in which they have unhesitatingly laid aside inviting careers for the sake of Christ, and have paid the price involved. Let us take Paul Sawayama as a type of many. He was one of the early students from Japan to be educated in this country. The Mikado's Government in 1876 offered every inducement in the way of salary to young men returning from the West. Influential relatives and friends were eager to have him enter this open door to luxury. But Paul Sawayama had formed the vision of a living Japanese Church. He wanted to instil into it such a spirit of growth and independence that it would be free from slavish, feeble leaning on foreign support. He remembered God's promise to those who seek first the Kingdom of God and his righteousness, and refused the career which would have given him hundreds, for the shepherding of a little congregation that could pay him but seven dollars a month. But Paul Sawayama still lives on in the independent spirit of the Japanese Church —a spirit which he did much to form. With a world whose needs demand the mobilization of every Christian force, what of prestige or career or funds or leisure are you counting as "refuse" for the joy and privilege of working for deeper values?

Eighth Week, Third Day: The Price of Maintaining Spiritual Sensitiveness

And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest

by any means, after that I have preached to others, I myself should be rejected.—I Cor. 9:25-27.

The soul has its own great warfare if it is going to keep fit for its world task. Paul knew what it was to battle, and he likened the Christian's life over and over again to a warfare (Rom. 13:12, 13; II Cor. 6:7; Eph. 6:11-17; I Thess. 5:8; I Tim. 1:18; II Tim. 2:3, 4).

Nowadays, apart from the recent war, love's cost is not usually physical death, nor is it accomplished by one supreme act of self-sacrifice. It is rather a series of small renunciations or struggles for victory. It is a dying *daily* (Luke 9:23), holding in control our ambitions and secret thoughts to the end of absolute and perfect service. Any one of these things may in themselves seem insignificant, but those who have tried to be faithful and constant in this discipline know that the metaphor of crucifying the flesh with its passions and lusts (Gal. 5:24) is by no means too strong.

Many times on the mission field a missionary can get no more time with a hungry inquirer than Jesus had with the woman at the well. Such experiences make one want to keep his life at a high level, so as to be ready. If those few minutes are to be the only time that the given person is likely ever to have with an ambassador of Jesus Christ, one would want to say something living and vital, that will change life as Jesus changed that woman's at the well. But why put it off in Africa and India? There are people touching you every day, who need just what your representatives go to give to other lands. A world Christian will see the significance of opportunity in each little, separate contact, whether it is in China or at home, just as much as the Food Conservator could see significance for a world war in the leavings on a child's plate. The Kingdom's battlefront is where you are, and demands the price of vigilance in maintaining yourself at your very best.

Eighth Week, Fourth Day: The Price of a Burdened Heart

Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is caused to stumble, and I burn not?—II Cor. 11:28, 29.

But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.—I Thess. 2:7, 8.

Paul's solicitude for his converts was not unlike that of a mother. He addresses the untoward Galatians as, "My little children, of whom I am again in travail until Christ be formed in you." "Now we live," he writes to the Thessalonians, "if ye stand fast in the Lord" (I Thess. 3:8). "Ye are in our hearts," he cries to the Corinthians, "to live together—and to die together." Note the passionate words of the twenty-ninth verse above—"Who is weak and I am not weak? Who is made to stumble and I burn not?" In such wonderful ways Paul identified himself with others.

But some will say, "Does this mean that I must always live at a high tension and never have any of the joy of life?" Well, Jesus did not give this impression to those who were constantly with him. They seemed most impressed with his joy. Nor do missionaries give the impression of being more oppressively serious than other people; you could not pick them out as being long-faced beyond all others.

And yet there were times when Jesus cried, "How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings!" (Luke 13:34). Similarly, his follower, the dying Xavier, checked before China's closed doors and inaccessible interior, cried, "O rock, rock, when wilt thou open?"

Certainly anyone with the slightest spiritual sensitiveness must have times when the heart is made very heavy by heathen surroundings. But what about the place right where we are? If we were not so callous and all too blind would not we also have our times of "anxiety for all the churches"? Would there be no situation which would draw forth tender solicitude, as a mother with her *own* children?

When something comes into our lives that came into Paul's we, too, shall have our times when we shall look out upon the world's needs with unspeakable pain. The great question for us will then be—how can we recover them, teach them, win them? We, too, shall know what it is to have a passion like Paul's.

Eighth Week, Fifth Day: The Cost of Prayer

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.—Mark 1: 35.

And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.—Luke 6: 12.

For many people, almost any cost is easier to pay than that of prayer. It is the highest effort the human spirit can make; it is the putting forth of vital energy; and many do not love enough to pay the price. The formation and the practice of the habit of prayer in world service is something that is possible behind every closed door. But how we shrink from the investment of time, of concentration, and of sympathy that it requires! Many would find it easier to give their bodies to be burned, or to bestow all their goods to feed the poor, than to engage in a continuous, intelligent, prevailing prayer life.

But when we turn to Jesus, we find an example that draws us on to a life of prayer. In him we see one whose work was conceived, accomplished, and conserved in communion with God. His great followers, too, have been great in prayer. Judson, finishing his Burmese Bible, took up the last page and, on his knees, dedicated it to God in prayer. James Gilmour, when he caught the first glimpse of the land for which he was to give his life, a martyr missionary, knelt down and gave thanks to God for a redeemed Mongolia. "I lay in tears," wrote Henry Martyn, "for the unfortunate natives of this country." Dr. John R. Mott, out of his wide experience and after special inquiries into the sources of the spiritual movements that are doing most to vitalize and transform individuals and communities, witnesses: "The workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside of their own lives the foremost place in the use of their time and strength. . . . At times it has been difficult to discover the hidden spring, but invariably where I have had the time and patience to do so, I have found it in an intercessory prayer-life of great reality."[1]

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[1] "Intercessors, the Primary Need," p. 2.

Refusal to pay the cost by the Church behind the lines, means defeat in the front-line trenches. We are busy with federations, councils, and continuation committees; with union movements, surveys, and the mapping out of fields and resources. Into these things seriousness and strength of purpose is being put, and this marks a real advance. But not until the Church learns to pray with an intensity and devotion more characteristic of its work, will the Kingdom come with power. It is possible even for a five talent man to wrap one of those talents up in a napkin and lay it aside from use. How about the capacity for prayer that God has given you?

Eighth Week, Sixth Day: The Sobering Alternative

Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.—John 12:24-26.

One may refuse to pay the price of love; and Jesus points out the inevitable result—fruitlessness. Like a grain of wheat which may be eaten or may be sown, so our lives may be used for present, temporary enjoyment and benefit, or, foregoing self-centered profit, may fall in the furrow which alone yields the hundred-fold fruitage.

Horace Tracy Pitkin did not hesitate at the choice, either for himself or for his little son. When, during the Boxer Rebellion, with wife and child far off in America, murder and foul deeds had at last come to his very door, just before his tragic martyrdom, he called Lao-man, the faithful, to his side and gave one parting message: "Lao-man," he said, "tell the mother of little Horace to tell Horace that his father's last wish was that when he is twenty-five years of age, he should come to China as a missionary."

Spring after spring men sow their choicest grain, instead of selling it in the market, because they know that except it die it abideth alone; but if it die it beareth much fruit. Oxford and Cambridge men did this in the Battle of the Marne. Vacant places on farms, in factories, and in college halls

show that America made the great choice too. Sacrifice, self-surrender, death are the conditions of the highest life; selfishness means abiding alone. The question faces us—What of my life? Am I consuming it for myself? Or am I sowing it deep down for the increase a hundred-fold? To spend one's life for the highest cause that comes one's way is—as some one puts it—to fulfil life's highest destiny, be the years few or many.

Eighth Week, Seventh Day: Cost, Continuous and Supreme

To wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. —II Cor. 5: 19.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3: 16.

What is it costing God these days? What has it cost God in the past to bring us even where we are? Who would dare to answer? And yet we are catching glimpses of the heart of God. As we suffer, not because of wrong that we have done, but that peace or justice or progress may ensue, we gain an insight into the experience of a Christ-like God. Hosea found a new God through his patient suffering for the regeneration of his unfaithful wife. America, through her gift of her best young manhood in the War, through her vicarious suffering to bring about a world of better relationships, will understand more clearly the cost of God-like love.

Man has not always believed in God's solidarity with him in all experience. God has been thought of as far off, watching from outside the drama of history, only occasionally making a miraculous thrust into human affairs. Slowly and all too inadequately we are realizing, however, the significance of God's immanence in history. We see him not merely as a sympathetic and well-disposed onlooker, but as an actor in the affairs of men. Above all he is the One who cares, and there is no suffering of ours in which he does not share. "In all their affliction he was afflicted" (Isa. 63: 9).

Why did God thus enter our lives of sin and failure? Why was the cross? The answer is that God is involved in his

inmost life with man, in order that man may be made whole. Good is contagious as well as evil. Just as we are involved one with the other in the consequences of sin, so there is a solidarity between man and man, and between man and God, that makes available for others the wholesome effects of good.

The cross gives us eyes to see God's will to pay the cost of love. As deepening experience reveals to us the measure of that cost, we realize that such a giving can be answered only by a love in kind. A gratitude that does not cost seems all too inadequate. Jesus tells us we must enter into God's experience of the cross each day. No other reconstructive force is adequate to the perfecting of a world.

COMMENT FOR THE WEEK

I

A generation that has paid the price of loyalty to the cause of world democracy will not respect a church that fails to pay the price of loyalty to her goal—the democracy of God. We certainly shall gain nothing by representing the demands of Christianity in small terms. The cost of being a world Christian is very real and very great. The Church has made a vast mistake if she has permitted us to think otherwise. Jesus never belittled the intensity of the struggle in which his followers were engaged, nor did he make light of the cost of discipleship. He plainly said that the servant need not expect to fare better than the Master. "Ye shall be hated of all men for my name's sake. . . . If they have called the master of the house Beelzebub, how much more them of his household?" (Matt. 10:22, 25). We are only beginning to glimpse the price that must be paid, in order to adjust human relationships to a thoroughly Christian standard.

But we have been learning in the War that *selfishness is not the supreme instinct in humanity.* Ask the soldiers why they left our country to fight in the War, and they will tell you that it was for world democracy, to free humanity from militarism, for the integrity of all nations—spiritual reasons, every one. It was the idealism of unselfish service that mobilized America's energy in the War. Leaders in the suffrage movement tell us that what women want is not protec-

tion and segregation from the world's dark tasks, but the chance to share the burdens of thought and toil equally with men. And so Christ was a truer reader of hearts than, alas, his followers have often been, when he based his appeal for men and service upon the deeper, heroic, unselfish motives in human nature, rather than the superficial love of ease and pleasure and success.

Garibaldi, also, knew men and summoned young Italy to the fight with these burning words: "I do not offer pay, provisions, or quarters; I offer hunger, thirst, forced marches, battles, and death." Said Professor Denney at Edinburgh, in 1910: "When a voice like that is uttered in the Church by men who have the right to utter it, then we can be sure that the thin ranks will fill up again and our King go forth conquering and to conquer."

In the perfecting of a world if we would move men deeply we, too, must appeal to heroic, and not to merely selfish, motives. In a day when men are making inconceivable sacrifices for their ideals of justice and democracy, the only way for the Church to appeal at all is by presenting a more comprehensive cause requiring still greater devotion. In other words, the Church must return for its regeneration to the kingdom vision and sacrificial devotion of its Founder. The Church must be militant. There must be virility in the venture. We must approach our youth not with the slogan, "Safety first," but with the call to risk all in fresh paths of honor, of glory, and of duty. For the Christianization of the individual, as well as of the whole social order on our globe, will call for more sustained endeavor, more superhuman energy, deeper sacrifice than the War in Europe drew upon. The time has fully passed—if in fact it ever existed—for the Church to win our youth by a soft and easy call to service.

II

As we look over the path by which world progress has come it would seem that we must recognize *the indispensableness of sacrifice.* Whoever really undertakes the task of turning the ideal of the democracy of God into reality will suffer. There is often, of course, that inevitable first cost of separation from those you love for service overseas. When Cyrus Hamlin informed his mother that he had decided to respond to God's call to go abroad for service, she broke

down and wept as he had never seen her weep before. But when she recovered her self-control, it was with a willingness to pay the cost: "Cyrus, I have always expected it, and I have not a word to say, although I would have been so happy if I could have had my youngest son with me." Hundreds upon hundreds have been the mothers and the sons who have not rebelled at Christ's stern words: "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37).

We rejoice at China's progress, but we need our imagination quickened to see what it has cost. Behind this progress we can see Morrison working in his cellar with darkened windows. At times he is so ill he can only drag himself across the narrow room. The books upon which the pioneer translator is working are piled about him, while the one Chinese helper that he has been able to secure carries a phial of poison ever with him, that he may end his life in case he is tortured for teaching the foreign-devil. Behind this progress you can also see old Gutzlaf, disguised as a native coolie, and hired out as a cook on a Chinese junk, shrinking ashore under cover of the darkness to distribute the first printed word for Christ from port to port on China's shores. Back of the progress also is the blood of noble martyrs. Not alone those from foreign soil, but thousands of Chinese Christians have laid down their lives. Over large districts of China only two per cent recanted when the death test came during the Boxer Rebellion. What China is today is in large part due to the firmness with which her Christian children bore ruin, torture, and death in order to retain the Pearl of great price.

Less dramatic, but no less significant, are the burdens to be borne by courageous souls who must bear the brunt of introducing many a social change. It still takes courage in China to leave a daughter's feet unbound. How far dare one follow Western ways in seeking to establish the new type of Christian home? How much obedience is still due to parents? What are one's responsibilities to poor relatives?

And when in these days every one is reading with more or less intelligence about Armenia, Kurdistan, and Persia, we may well recall how one hundred years ago Smith and Dwight, clothed to resemble Turkish merchants, in native costumes and with faces stained with the juices of a berry, blazed a trail through these lands for civilization. It was only in secret by the light of their evening camp fire that these pioneer

missionaries were able to open up for us in authoritative writings the heart of the Turkish Empire.

In quite another realm, our immunity from many tropical diseases has been purchased by the dearly-bought experience of hundreds who have gone down before these unconquered scourges. Many a robust constitution broke under the fevers of the tropics and many a white tombstone was raised in Africa and in the Orient before the problems of sanitation and adaptation of the white man's life to the tropics were conquered. Today, however, there are directions for each country which safeguard the health of the missionary as he makes his transition from one hemisphere to another.

Think also of the almost superhuman toil that has gone into the reduction of languages to writing. Furthermore, the wisdom of a generation of students has been gathered into a score of language schools, so that the cost of conquering a foreign tongue has been immensely lessened. The modern world worker enters into a vast intellectual heritage in the way of knowledge of customs and of the results of the comparative study of religions, because of the painstaking researches of those who have gone before.

III

One might as well recognize from the start that *the business of becoming a Christian is most difficult.* Not the intellectual acceptance of certain explanations of theology hard to understand and therefore to believe, but the task of translating the spirit and principles of Jesus into the daily life—that is the supreme challenge to each of us. It will cause us to give up many a thing which habit or custom has let others feel is perfectly right. "We know," says a wise leader of the Church, "how unabashed selfishness is in the world and in the church. We know how many people there are who are lovers of pleasure rather than lovers of God, people who resent it as a kind of insult that they should be asked to give up anything, people who will not part with money, who will not give up their week-ends, who will not come under any kind of obligation that fetters their liberty so that they can do something regularly for the good of the church, people who will not sacrifice an atom of their spare time or of their opportunities for mental culture or even for self-indulgence. They simply

will not do it, and they refuse even to look at the idea that it should be done seriously."[2]

To many people the cost of discipleship will be the willingness to accept the challenge of the commonplace, to do the common thing—yet do it in Jesus' way. These are days when one has been thinking of heroism in terms of physical death, or of one single supreme act of sacrifice. And many men and women who volunteered for non-military service in France were sorely tested by the drudgery of their tasks. Stationed in some small town far from the firing-line, without the stimulus of travel and excitement, asked to sweep out a hut—even though he was a brilliant Ph.D.—many a volunteer was caught in the deadly monotony of the unspectacular, and found himself hardly equal to the price. Many here in America chafed under the burden of a hidden post. It would be easy, they thought, to put on a uniform and go to France. Leading a forlorn hope in battle, saving the guns, creeping up the hillside under a heavy rifle-fire, laying down one's life quickly in a moment of enthusiasm, requires one kind of heroism. No less heroic is the facing day by day for thirty years the dangers of a deadly climate, the warding-off of disease and death under scorching heat and chilly cold, and the undergoing of discomforts month after month as many a missionary has done. These avenues for commonplace heroism are still open to those who are willing to enlist for service in non-Christian lands. All, however, must be ready for the steady cost of the Christian life in doing homespun work, in accepting the humble task, in a series of small renunciations, each in itself apparently insignificant.

For the exceptional man, the cost is from a different angle. He is tempted to use his exceptional ability to win for himself a place where he will be freed from strife and struggle. If, through the possession of ten talents, he could lay his burdens on the poor one-talent members of society, he has felt it legitimate to do so. But Christ stands before him, challenging him to choose the place marked by hardships, and to win through greatest service the greatest recognition.

"Thou shalt love thy neighbor as thyself." How many shrink from the cost that this would involve, or frankly believe it quite impracticable! "What!" one says, "treat men

[2] James Denney, in "Report of World's Missionary Conference, 1910," Vol. IX, pp. 327, 328.

as brothers? Love them? Why, three-quarters of mankind are incapable of understanding love and will take advantage of what they consider weakness. Our servants would despise us, our employes and competitors would rob us, and inferior races would rebel against necessary authority. The world would be turned upside down and no property or honor or life would be safe for a single day." Jesus neither ignores nor denies this. "It may be so," he says, "it will be so sometimes; it was so with me." Love sometimes has no material defense, and while mankind remains as it is, love may be imposed upon. "Behold, I send you forth as sheep in the midst of wolves" (Matt. 10:16). "In this world ye have tribulation: but be of good cheer; I have overcome the world" (John 16:33). "Some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. And not a hair of your head shall perish" (Luke 21:16-18). Jesus does not obscure the fact that discipleship may mean death—a death, however, that is the open door to life.

IV

Does the Church sense the cost it must be ready to meet? Listen to Bhatarichárya, an Indian student in the second largest city of our land. One day, walking with an American friend, he happened to remark that he hoped India would become Christian. Knowing that he was a Hindu, this statement surprised his friend and he asked why he wanted India to become Christian. It turned out that this Indian had come to the conclusion from his university studies that religion in general was economically bad for a country; that a land would be better off without any religion; but that if India must have a religion it would be best for it to have Christianity, "because it costs so little." That was the impression made on this keen foreign student by church life as he saw it.

We were staggered at the colossal internecine strife amongst the nations. But we do well to remind ourselves that part of the responsibility for conditions that could make war possible rests upon a divided Church. *To attain reunion will involve a real cost.* Manifest narrowness and ancient prejudices must be laid aside. Each sect has nursed some real and precious experience—an experience that all should have—

but in holding to its grain of truth it has too often been blind to the grains of truth that others have. What each one needs is an awakening of his whole religious nature.

When this realization of need comes, then each branch of the Church may be ready to acknowledge that others have emphasized elements that can be overlooked only by impoverishing one's largest life. One denomination, for example, has stood out for the freedom of congregational life. Another, historically, has laid emphasis on the right of each individual soul to direct communion with God without intervention of book, creed, or priest. Still another has acted on the advisability of having an educated ministry, and of certain democratic elements in government.

In a reaction against Rome some have starved their esthetic sense, and we therefore turn with joy to a church that has ever continued to nurture a sense of beauty and reverence in form and ritual. For many it will go against the grain to give up prejudices against art and ritual in worship—prejudices which have made much of our American life unnecessarily ugly. It may cost Puritan pride something to acknowledge that any communion has developed a greater capacity for worship and a finer loyalty to the Church than it possesses. Just as hard, on the other hand, will it be for others to acknowledge that independence and reliance may be developed, as well as very real needs met, by elements of freedom in prayer and worship. We are eager for a church willing to pay the price of bringing together these isolated values and of rearing up a generation able and eager to vibrate in response to the whole gamut of religious experience in worship and in service. We need comprehension in the Church, not so much to make reunion possible, as for the sake of truth and fulness of life.

The trend of the times indicates that *the Church must also face the cost of breaking over old conventions.* The present expectation that one man should combine within himself the functions of pastor, teacher, and preacher may have to be given up for a greater differentiation in the ministry. The practical departments of our leading seminaries tell us that thousands of men are laboring to produce two sermons a week where only a few have the preaching gift. Instead of tying the natural preacher down to a single congregation that happens to be best able to pay him, it may become neces-

sary to share him with many places. In smaller parishes there may have to be more freedom in frankly reading great sermons. Thus could the clergy be freed from the tyranny of sermonizing, and be able to give time and leadership to making the Church a more dynamic institution. Furthermore, friendly visitation is important, but here again differentiation in the pastoral function is needed. Church members should carry much of this work, so that the time and energy of the one outstanding member of a church's general staff should be conserved for the highest constructive leadership. New times demand new measures and the Church must be ready to pay the cost in alertness, flexibility, and far-seeing adaptation of means to ends.

The clergy must lead in this sacrificial life. If the fire burns intensely in the leader of the parish, it will spread. From one small church the pastor, the organist, and sixteen members of the choir volunteered at once for war service. Is it any wonder that the enthusiasm for meeting national need was contagious through the congregation? Similarly, in days of peace if a lofty, but hardy, life of self-giving is embodied by the leaders of the Church, there will be plenty to follow, and answer to the call of sacrifice.

V

Society must be ready to pay the cost of readjustment according to Christian principles. If Jesus were to come today, he could say, no less than when in Palestine, that the acceptance of his spirit and his teachings would cause a ferment and a shock right through society. For his teachings would still be new wine which would burst old wine-skins, and go against conservative standards. Men would still find his commandment new. We have to so small an extent embodied his spirit in our social order that his call to do so would still bring "not . . . peace but a sword" (Matt. 10:34), or, as another gospel puts it, would "cast fire upon the earth" (Luke 12:49). We are so little like what we should be, that unquestionably we would have to be born again before we could even see in imagination his social ideal.

We are not without prophetic leaders whose penetrating insight into the social application of Christ's teaching is showing us how loyalty to him will mean many a radical change in

standard and motive. We begin to be conscious of sin and injustice deep-seated in the very constitution of our social order. Who among us is ready to follow without compromise the pure standards of Jesus, though it mean a renouncing of long-time accepted values?

The question must be squarely faced, for example, whether it is Christian ever to use another for personal ends without equal consideration of his welfare and advantage. Does it solve the problem to take some of the money that should have been given to wage-earners, and with it establish welfare work for them? Is the massive and finely articulated industrial, commercial, and financial system, which has grown up in the last three-fourths of a century and which has permeated all phases of our life, really Christian in its administration as long as its legal control is in the hands of private persons, who do not think of their responsibilities as social? Is the modern industrial system under which the means of production are all fenced off by private ownership too nearly the foster-mother of a new kind of slavery—a wage slavery, in which men are forced to sell their labor to others in order to gain the right to work? Is a regime under which one is more sure to make a fortune the further removed he is from the actual processes of production, compatible with a regime that gives first place to the one who serves the most? In business should the motive of making money be permitted to remain first and foremost? To what extent is the whole system of relentless competition consistent with the spirit of Jesus? If in non-Christian countries discipleship often means relinquishing fortune and family ties, is it too much to expect that those ambitions should be rooted out of our business and social life which are contrary to the mind of Christ? Is it right that many who are least necessary to society should be most imbursed? If one began to embody the Christian principle that service is superior to being served, or that life is not to be measured by the abundance of possessions, what awkward changes would be necessary in our social rewards and in our social conduct?

Many are answering such questions as these in a way that would, for most of us, mean shouldering a new and heavy cross. For in reality we are at the dawn of a new reformation, in which the principles and spirit of Jesus are being interpreted for modern life.

VI

For each nation the question must ultimately arise as to whether it is willing to pay the cost of being Christian. Already men are saying that no nation with integrity should build itself up at the expense of weaker nations. And as in ordinary business life the private ownership of certain common and public utilities is being discountenanced, the day will undoubtedly come when nations will have to face the same principle and pay the cost of internationalizing Panama, and Gibraltar, and the Suez Canal.

The cessation of the War brought its great opportunity for nations to pay the price of being Christian. Long before the end, Amelia Josephine Burr put these pointed questions in her poem "The Great Victory":

"Thinking of your wasted land, can you leave that land unwasted?
Vengeance' cup within your hand, can you put it by untasted?
With the tortures of your living and the faces of your dead
Branded in you past forgiving, can you leave the curse unsaid?"[8]

As in criminology we have passed from punishment as vengeance, through control for the sake of correction, to the ideal of complete reclamation of the criminal and his incorporation in a society reformed to induce less crime, so the question comes to nations whether motives of vengeance shall be supreme, or whether reformed criminal nations shall be received back into a reformed society of peoples.

Will nations that have the power to control raw materials be willing, as the British Labour Party suggested, that systematic arrangements be made on an international basis for the distribution of available raw material to the different countries, in proportion to their several pressing needs, rather than to their purchasing power? And will the governments in each country be willing to maintain control of the most indispensable commodities, in order that the richer classes may not appropriate them in a competitive market according to their means, but that they may be systematically distributed on the principle of "no cake for anyone until all have bread"?

[8] "The Silver Trumpet," p. 127.

Jesus was giving no external, universal, and literal rules when he said to turn the other cheek, to go the two miles, to let the greatcoat go also, and to lend. But he was indicating a principle that, whether in private or in national life, has been all too little tried. There is unquestionably something reformative about friendship that goes forth in service beyond the demands of mere justice. It costs to do this individually. It would be still harder for a nation to rise high enough to adopt this method. The spirit back of this method —the readiness to undergo cost to self in order to produce a transformation in an evildoer—is universally incumbent on us. The adaptation of the highest personal ethics to the national realm will cause many an old shibboleth to be laid aside.

VII

It is right that one should with steady gaze count the cost of being a Christian. Yet the notable fact is that *experience has proved that those who have most truly paid the cost have been least conscious of the sacrifice.* "For the joy that was set before him, endured the cross, despising shame" (Heb. 12:2)—this was Christ's way of triumphing over trial. Paul kept his eye upon the goal which was so glorious, so impelling that he could say: "Forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

In comparison with a great goal and a high purpose, sacrifice is as nothing. "I never made a sacrifice," said Hudson Taylor in later years, looking back over a life in which to an unusual extent this element had predominated. Hudson Taylor found that the compensations that followed any apparent sacrifice were so real and lasting that he "came to see that giving up is inevitably receiving when one is dealing heart to heart with God."

Similarly Livingstone said: "I do not mention these privations as if I considered them to be sacrifices; for I think that the word ought never to be applied to anything we can do for Him who came down from heaven and died for us." And again, "If God, in his great mercy, lead me in His way, to me there is little worth living for but the going onward with His blessed work. Of course it is wrong to risk one's

life, but to carry one's life in one's hand is what other soldiers, besides those of the Cross, do habitually."

John Coleridge Patteson, the famous English oarsman, who was murdered by South Sea Islanders, thus winning the name "Martyr of Melanesia," spoke as follows of the kind of person needed for world service: "Earnest, bright, cheerful fellows, without that notion of 'making sacrifices' so perpetually occurring to their minds, would be invaluable. You know the kind of men, who have got rid of the conventional notion that more self-denial is needed for a missionary than for a sailor or soldier, who are sent anywhere and leave home and country for years, and think nothing of it because they go on duty."

It is possible to draw stimulus out of the very difficulties of the work and to think of hardships as things not to be endured but to be ignored. Much depends on the attitude we bring to our task and the devotion with which we pursue it. The soldiers at the front did not talk of sacrifice. "Bad luck, old fellow, you have been hard hit," said a companion in arms to an unshaved peasant picked up by an ambulance in France, both arms gone. "No, I gave my life to France. She has taken only my arms." Wealthy, cultured women, who never did a day's work in their lives, were seen in the canteens scrubbing floors and serving tables. "Sacrifice?" they exclaimed. "We are happier than we have ever been before."

Can one doubt that the loving life is vastly more satisfying than the selfish life can ever be? In spite of difficulties, hardships, and trials, the life spent for others is even here and now infinitely more rich and significant than a selfish life can possibly be. The Christian knows that selfishness is an inevitable limitation of life, and love just as inevitably is its enlargement.

Then, too, are we going even to name the hardships of the peaceful spread of the democracy of God in the presence of those who have given their lives for its spread through war? Ten score Christians from the West were martyred during the first century of Protestant missions in China, but that is as nothing compared with the toll of consecrated lives taken by a single day's fighting in France. We were told about a mother, with three sons killed in battle, who with radiant face gave her fourth to face wounds and death at country's call. Why, then, should a Christian mother flinch from allowing her child to make a peaceful journey overseas

to undertake constructive work of exceptional scope and power for the highest of world enterprises? If it was not waste for the flower of our colleges to die for democracy, is it waste for the best to live for the extension of that which alone can make democracy safe? In the presence of the millions who have lived the stern and simple life in order that Red Cross and Liberty Loans may be supported, we blush to mention the paltry sum of one dollar and twenty-two cents which is, at present, the average church member's contribution to the Kingdom overseas. We have been living at a time when men saw that it is quality of life, not quantity, that really matters; when death was but an incident in the great fact of eternal life; when the very indifference to human flesh made men assured that there was something vastly more. Men at the front had it out with death; they counted the cost; and were living from high principle and sense of sacred duty. By all means, let us be ready to pay the cost of being a Christian, but let us not be over conscious of the cost.

What the noblest souls crave is not recognition of their sacrifice, but that the cause for which they suffered shall be upheld and carried forward. Just this is the cry voiced by Colonel John McCrae:

"In Flanders fields the poppies blow
Between the crosses, row on row
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard, amidst the guns below.
We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe!
To you, from failing hands, we throw
The torch. Be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields."

TOPICS FOR DISCUSSION

1. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." If some person should

say to you that this in the mouth of a modern church member is pure cant, how would you meet his criticism?

2. What does the modern Christian lose and what does he gain by professing Christianity?

3. What did Christ teach that his disciples should lose and should gain?

4. Do the last two questions indicate that Christianity is at its core selfish? How could you show that it is not?

5. Give some example of where appeal to heroism has brought a great response.

6. Give several illustrations of progress that has come (a) without sacrifice, (b) with sacrifice.

7. What did it cost Israel as a nation to become ready for international service? In Egypt? In the wilderness? As a kingdom? In captivity? After the Restoration?

8. In what ways have we as a nation paid the cost of preparation for international service?

CHAPTER IX

A Sense of Vocation

Resolve, power, fruitfulness develop in that life which is conscious of a call from God. No Christian can come to his greatest world significance without a keen sense of close personal relationship to God and of ready response to his will.

As we look through the Old and New Testaments we find God laying his hand on one man after another, calling him to some special task—for each piece of work is special for some man. Now it is a herdsman, now a courtier, who is called—men who, like the disciples, come from every rank of society and possess all grades of ability. The Bible shows us how God has used men and women of every kind to do his will and gives us the assurance that he is still calling helpers of the most varied kind. The world Christian will not be one to drift into his place in life, but will be ready to fulfil the conditions which will enable him to perceive his vocation from God.

Ninth Week, First Day: Abraham—A Call to Enlarged Horizons

By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance: and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise. . . . These all died in faith, not having received the promises, but having seen them and greeted them from afar.—Heb. 11:8, 9, 13.

There is something distinctly modern in the way in which Abraham was called forth to "a land not his own." The pressure came on him to break with old ties, old associations, old ways of life, and set out for another land. Such a call still

comes literally to those world Christians who, as missionaries or as pioneers in commerce, feel led to serve God in other lands. They, too, know what it is to set one's face toward a distant and unfamiliar land. But in another way this call comes to each of us, not necessarily to change our abode or our outward mode of life, but to enlarge our horizon, to live in interest and imagination in other lands than our own. It was no easy matter for Abraham to set out from the old, familiar, luxuriant life of nature and of man on that rich alluvial land between the Tigris and Euphrates. May we on our part not hesitate, when we hear God's call, to enter through knowledge and sympathy into lands that are not our own.

We note, furthermore, that "he went out, not knowing whither he went." These are the circumstances under which God's call often comes to us. We have an unmistakable feeling that God is leading us away from our present manner of life or our present plans. The direction we are to take is plain, but what that direction is to lead to is by no means plain. It took faith for Abraham and it still takes faith for any man to launch out from old moorings when the next port is unknown. Faith rises to the highest when without sight we obey—when we follow truth and righteousness without fear as to the Spirit's leading. The significant factor in such situations is the confidence that there is Someone who is going along as guide.

> "Lead, kindly Light, amid the encircling gloom,
> Lead thou me on!
> The night is dark, and I am far from home;
> Lead thou me on!
> Keep thou my feet; I do not ask to see
> The distant scene—one step enough for me."

But the most striking clause in these verses is the following: "Abraham, when he was called, obeyed." Back of this simple sentence are some fundamentals that should characterize every world Christian of the present day. It is plain that Abraham was in touch with God; he was living so that he could hear the call; it was a natural and normal thing for God to speak; and when God had once spoken, there was unhesitating obedience. An imperative need in these days is that each

one should have a vivid realization of God. If God does not seem close to you now—even if you have never had this experience—remember that this is your birthright as a child of God. And if response to the inward leading is hard, recall that long line since Abraham whose ears have caught the voice of the living God. After so many examples of faith down through the ages, it ought to be easier for us than for the man of Ur to detect and to trust the still small voice within.

Ninth Week, Second Day: Gideon—A Call to Those Who Criticize

And the angel of Jehovah came, and sat under the oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites. And the angel of Jehovah appeared unto him, and said unto him, Jehovah is with thee, thou mighty man of valor. And Gideon said unto him, Oh, my lord, if Jehovah is with us, why then is all this befallen us? and where are all his wondrous works which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? but now Jehovah hath cast us off, and delivered us into the hand of Midian. And Jehovah looked upon him, and said, Go in this thy might, and save Israel from the hand of Midian: have not I sent thee? And he said unto him, Oh, Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house. And Jehovah said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. . . . But the Spirit of Jehovah came upon Gideon; and he blew a trumpet; and Abiezer was gathered together after him.—Judges 6: 11-16, 34.

Could any paragraph be more full of complaint and doubt than Gideon's first response to the angel? "If Jehovah is with us" seems to indicate some doubt as to God's continued care. What other explanation was there of all that had befallen them? "And where are all his wondrous works" definitely raises the question of God's present interest or power. "But now Jehovah hath cast us off" seems as definitely to be the expression of one who had lost his faith in God's dependableness.

And yet something else was there—righteous indignation,

courage, sympathy with his fellow-Israelites, and a longing to help. These were really signs of God's presence in his life, and Gideon had not learned to interpret them. For God is not a far-away, external being. The very faith and hope and love within us are tokens of Jehovah's presence, unrecognized and unreleased though he may be.

Yet somehow in the midst of his impetuous criticism, Gideon became aware that he had a part to play in making conditions right. The call came to the complainer to become the helper—"Go in this thy might and save Israel." Then the excuses began. When he saw that he had a definite relationship to the meeting of the need of his nation, he pleaded his own unfitness and inadequacy, the obscurity of his family, his own lack of all prestige. How many times we find ourselves, like Gideon, pessimistic, laying blame on others, generally discontented with the way the world is going, even doubting whether God is very much interested in us after all. If we stopped to listen, do you not think that we, too, would hear God calling us to take a hand, to do our part to make things right?

And then when God had opened up the vision of our own individual responsibility as world Christians in all the greatness of his thought for us, we would be very likely to say: "O, what experience have I had? Who am I to attempt this? Nobody knows me. Even amongst my friends no one has picked me out as great." Here we must learn Gideon's lesson. God was not sarcastic in following up his complaints with, "Go in this thy might and save Israel." God really saw in Gideon, as in all of us, capacity that he could use. The very explosion of complaint showed an underlying solicitude for the highest welfare of his people. But in calling Gideon God knew that there was something more than any might that was in Gideon himself. "Have not I sent thee?" Under these circumstances was it not clear that Gideon could count on being empowered above his natural strength? "Surely I will be with thee." Here is the justification of the humblest of us in attempting the greatest task to which God calls us. Without this assurance, how dare we launch out at all?

The final secret of Gideon's strength is found in the last verse of our reading. The margin puts it, "The spirit of the Lord clothed itself with Gideon." If the part God is calling you to play in the world's work seems overwhelmingly greater

than you are fitted for, remember that God is ever clothing himself upon those who heed when he says: "Have not I sent thee? Surely I will be with thee."

Ninth Week, Third Day: Amos—A Call to the Unconventional

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycomore-trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.—Amos 7: 14, 15.

This desert-trained man of Tekoa was able to hear a call which led him to break over the conventions of his time and become the founder of a new order of prophecy. Heretofore there had been guilds of men, "sons of the prophets," as they were called, who made their living by prophesying. To the insinuation of Amaziah that Amos was a professional and could work wherever expediency dictated, Amos replied that something higher than custom or gain was directing his life.

Could anything have been more unexpected? Here was a herdsman of desert sheep, a "pincher" of a fig-like fruit eaten only by the poor! Yet God called him, with all his rude attire and serious face, to confront the self-indulgent luxury and the immorality of the Northern Kingdom.

Are we to draw the conclusion that education and training are not essential for God's service? No, but we may see how he has many ways of fitting men to do his will. The solitude of the fields and plains of Judah was the school of Amos. Can you possibly have had less opportunity?

While he was engaged in his regular work, God's call came to him. No one could call his new task a pleasing one. To charge men of position with injustice and oppression; to sound God's doom upon the indifference of the people was scarcely an inviting or a hopeful venture. But the basal fact was that God had chosen him, and that meant unhesitating obedience.

Some of us are poor, untrained as universities count training, and living away from the centers of power or luxury. Let us remember that God has schools of many kinds and that the world has a crying need for those who possess clear, unclouded moral judgment and have hearts attuned to catch

the mind of God. Let your meditations go out, as did those of Amos, to kingdoms that are not your own. Give international scope to your spiritual hunger and insight and convictions, as did this humble desert herdsman. Be not abashed or unfaithful, if God takes you from behind the flock.

Ninth Week, Fourth Day: Isaiah—Beholding the Spiritually Real

In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.—Isa. 6: 1-9.

If world friendship is to be most significant, there must have come to us as to Isaiah a vision of the great realities back of our visible world. To the ancient prophet came a very vivid realization of God in all his majesty and exaltation. He saw God as a great king on his throne. About him were beings alive to his glory and ever ready to serve him. Behind the visible, Isaiah saw activity, service, and appreciation all centering in God. This world will never have its fullest meaning for us until we, too, can see God back of everything, and are impelled to join in the praise, "Holy, holy, holy, is Jehovah of hosts."

Very true to our own experience is what followed. How

often have we begun our prayer with praise and adoration of our Father. As our minds dwelt on his purity, his holiness, his love, his character, a sense of our own unworthiness has almost inevitably come over us, and we have passed naturally into confession. With Isaiah we acknowledge that we are men with unclean lips.

But we never see God in his fulness if our experience stops here. For, since Jesus revealed the Father, each one of us may have the wonderful sense of forgiveness and cleansing that was pictured by Isaiah as a seraph touching his lips with a live coal, so that his iniquity was taken away and his sin purged. Normal prayer still passes through the stages of adoration, thanksgiving, confession with a sense of forgiveness, and on to aspiration and petition.

Prepared in such a way, Isaiah was able to perceive the same call that is coming to every individual today. The world that we see is out of harmony with the world that lies back of it. Conditions as they are, come short of conditions as God wants them to be. A great insistent need is ever present. And most of us do not see this need, nor hear the call, nor find our place and mission in the world. The call to be world Christians comes when we have caught some vision of the contrast between what seems to be, and what through God can be; and when we have become aware of that wonderful freedom and release of powers and energies which result from forgiveness and cleansing. We are living in a busy age when it is easy to leave God out of account. Why not definitely determine to fulfil the conditions which may bring to us, as to Isaiah, the life-transforming vision of the glory and the reality of our God?

Ninth Week, Fifth Day: Jeremiah—Inspiration from a Planned Life

Now the word of Jehovah came unto me, saying, Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations. Then said I, Ah, Lord Jehovah! behold, I know not how to speak; for I am a child. But Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for

I am with thee to deliver thee, saith Jehovah. Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant.—Jer. 1:4-10.

To be selected at all by God for a certain task would seem to be assurance enough. But somehow there comes to us an added confidence, when we know that the choice has been of long standing. Jeremiah must have felt the definiteness and urgency of the call all the more, when told that this had been God's thought for him from his very birth.

If the very hairs of our heads are numbered, if not a sparrow falls to the ground without the Father's knowing it, if God takes interest in the individual as a woman in a lost coin or a shepherd in a lost sheep, then may the assurance that came to Jeremiah be ours as well. We, too, are not here by chance, and the investment of our lives is not a matter of indifference. God has sanctified us from the very beginning for some task that awaits our doing.

Those of older years know how true this is to experience. As we traversed life's way the path did not always seem plain. Sometimes we were turned from a goal we had set for ourselves by some slight failure or apparent lack of opportunity. And then later on would come an opening we had not sought, the gentle inward pressure would urge us toward this open door, and a host of things in our past lives would fall into their places, showing how all along we were being fitted for this very thing. We are often strengthened to take up an unexpected and difficult task by perceiving how the past has been a preparation for the new call of God. Joseph, in Egypt, looking back over his life could reassure his brothers and say: "So now it was not you that sent me hither, but God" (Gen. 45:8).

By no means a general, but yet a very natural, experience in the face of some great call of God is the feeling of inadequacy, of immaturity. Moses felt it. Gideon felt it. Jonah and Jeremiah had it. To us in our day comes doubt as to health, the capacity for guiding men, the courage to endure hardship, the power to acquire a foreign language. This sense of disproportion between task and agent does not come,

however, to everyone. But to all alike can come the rich assurance that God is with us, that we do not enter upon the task alone. *Within* us is the Source of life, within us is the Kingdom of God; all needed power is available. The great Pilot will send us where we are to go; he will give us words to speak; he will outline our task as the days go on.

Many a Christian has responded to a call with just such faith as God asked Jeremiah to have, and what have seemed like veritable miracles have resulted. In these days, momentous with need and opportunity, the world Christian may well shrink before complicated situations, delicate adjustments, unprecedented tasks. Let such a one read over many times God's promise to Jeremiah and apply its principle to himself.

Ninth Week, Sixth Day: Paul—Courage from Life's Interpretation

It was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am.

But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place.—Gal. 1:15; I Cor. 15:9, 10; II Cor. 2:14.

Paul, also, had the conviction that came to Jeremiah, namely, that he had been set apart by God from his birth for a certain task. See how closely his very words parallel those of Jeremiah. This assurance is borne in upon him as he looks back in reflection upon the incidents of his life. In this consciousness of mission, Paul was like his Master who said: "To this end have I been born, and to this end am I come into the world" (John 18:37).

The additional stimulus we gain from Paul's vocation is in noting what a source of confidence and hope and assurance it is to him. The very difficulty of the task of transforming Saul the persecutor into Paul the apostle makes him feel that God must have had a purpose through him which he does not

mean should fail. When Paul sees how the pride of a bigoted Pharisee has been humbled, how deeply-ingrained prejudices have been overcome, how a blasphemer of the Christ has been transformed, and an ardent persecutor of Christians led to be an apostle, he renews his courage. Such obstacles would not have been overcome unless God were very definitely meaning to use his life.

Are there not many of us who may find a source of strength and comfort for our further life in just such a reflection on the way God has brought us to where we are? For us to be where and what we are seems nothing less than a miracle. Are we going to disappoint God who has brought us thus far? Or shall we go on with him, realizing that "by the grace of God I am what I am"? As the Children of Israel took courage from rehearsing Jehovah's providences throughout their history and loved to speak of him as the God of Abraham, of Isaac, and of Jacob, so may we take strength from thinking of God as the one who has brought us through the particular life-history we have had. As we stand here today, faced possibly with some difficult task, confronted it may be by some open door through which we see a career that seems beyond our power, let us be assured that God does not at this late point in our career mean that failure should come to his design for us. Surely we may have faith in him who has led us thus far.

Ninth Week, Seventh Day: The Heritage of Christ's Chosen

And the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.—John 10: 3, 4.

Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.—John 15: 16.

It was a big, practical world task that Jesus came to accomplish, and each one of us is called to join in the work. None of us are to have self-chosen tasks, for Jesus has no uncalled servants. He has chosen and appointed each with a

purpose. In these verses one may renew again his conviction that God thinks of each as an individual and again may deepen his sense of personal call.

And what more inspiring goal for life could there be than the promises he gives to those who respond to his choosing—a productive life, work of eternal significance, and spiritual insight so that asking from God shall mean receiving?

COMMENT FOR THE WEEK

I

As leaves driven about by an autumn wind settle down without any inherent force or guidance, so all too many are blown into their places by the force of mere circumstance. Chance-directed imitation determines the life-work; some fancy as to expected rewards determines the profession; or possibly the sheer force of gravity makes one drop down in an unreflective way into a certain niche. Thousands of educated men and women, themselves Christian and members of Christian communities, are slow to realize that they have any responsibility for conditions in the world, and settle down haphazard, with no alertness or expectation of a call from God. Efficiency experts tell us that seven out of every ten men are wrongly placed, and that most men are utilizing only about one-third of their mental and spiritual force. *This condition of maladjustment and of indifferent drift is due in part to the fact that men and women are not interpreting their life-work in terms of God's will.*

The word, "called," has become too narrowed in its application. It seems all right to speak of a man being "called" to the ministry, or "called" to be a foreign missionary; but we rarely think of a person as being called to be a banker, or diplomat, or merchant, or teacher. On the other hand the word "vocation" has lost much of the sacredness of its original meaning, so that one even hears the phrase "choosing one's vocation," as though you could choose that to which you are called. We are right in applying the word "vocation" to all work of whatever kind, which Christians do in response to God's guidance, but we are wrong in leaving out of our consciousness the original implication of the word—*that God has a purpose for every single one of his children.* That you

do not recognize the vocation or call from God does not mean that he has no plan. For even of Cyrus God could say, "I girded thee, though thou hast not known me" (Isa. 45:5). Consciously or unconsciously God is girding you for some specific work, in the doing of which you will find your highest self-realization and the world will receive its greatest service.

II

There is one primary and universal call, however, that comes to every Christian. Until one has heard this and responded absolutely to it one can hardly be in the proper frame of mind or heart to entertain any more specific call. *The universal vocation is that we submit our spirits to the one end of developing a perfected society made up of Christ-like personalities.* Jesus put it this way: "Seek ye first the kingdom of God." Blessed is that youth who, at student conference or in the quiet influence of a Christian home, has found God's Spirit pressing home on him the primary obligation of consecrating his life—no matter in what concrete expression—to the service of God. This is the great and fundamental decision of one's life. The simple yet momentous questions are just these: "Will I accept God's call to live for him, and make this consideration dominating? Is there anything that will really count more for the world than for me to do the will of God? Is there any task more supreme than finding out his plan and yielding myself to its fulfilment?"

You may choose your life-work yourself and then decide to serve God as well as you can through this activity. Or you may decide to serve God unhesitatingly and absolutely, whatever this may involve, and in particular even in the specific life-work that he shall open up. There is a vast difference between these two procedures. To choose our work first and then to decide to serve God as best we can in this work is reversing the order approved by Jesus. It is not enough that we make the decision to serve God faithfully in the place where we are. For that place itself should be determined by his call to us. Our specific life-work will absorb most of our energy. It is supremely important that this great outflow of life shall be along the course he has chosen for our life. Mackay, an engineer in Scotland, held that his life had been given to him to use for Christ. That question once

settled, it was not difficult for him, when the information was before him, to decide to use his engineering talent in Uganda.

III

But we are not to assume that such a primal decision will land each person on the foreign field, for *God's calls are many in kind*. It may mean a vocation right here at home, identifying our lives in residential friendship with the immigrants or the mountaineers of some needy section of our own country different from our own. It may mean sharing our privileges with communities from amongst our 12,000,000 fellow-citizens of a darker skin. For some mother it may mean opening the door of her home to foreign students for simple Christian fellowship about the hearth-fire. Our country is full of opportunity to stand against class opposition and to show, through practical deeds as well as attitude of mind, the truth that we are members one of another. God may call some to be teachers, religious educational directors, organizers of a federated church movement, or to take up medicine, commerce, trade, or art. "Every tree is a challenge to us," says our Secretary of the Interior, "and every pool of water and every foot of soil. The mountains are our enemies. We must pierce them and make them serve. The wilful rivers we must curb; and out of the seas and air renew the life of the earth itself."

Any one of these works, so necessary for the welfare of society, is just as worthy as the other—providing one is called to it. One can be a world Christian in the smallest hamlet of America. Reading, prayer, giving, all the manifold forms of holding the ropes for those who have gone abroad, are ways in which one may express one's interest in the world. "It seems as if some were called to China, or Africa, or India, *for God*, and others were called no less truly *to God* for China, or Africa, or India, or rather for the world." Their place may be at home; their work can be for the world. For those who stay and those who go, "the field is the world"—not the distant portions only, but the whole.

And even if one feels called to go abroad, there are many channels, into any one of which your call may lead you. Some will be serving God in sugar or rubber plantations in Cuba or South America; others will be building bridges in Burma; another will be a dentist in Kashmir. Consulates, banks,

commercial posts, educational positions make their legitimate call as well as does that magnificent vocation—ambassadorship for Christ.

What we are here trying to say is that this primary and fundamental decision to serve God absolutely and to use our lives for his glory, does not necessarily settle the question of the specific channel through which our lives are to flow. Any one who has read the lives of Nicholson or General Gordon or the books of Donald Hankey can see how these men served God nobly through the soldier's life abroad. Anyone who has read of Edwardes of Peshawar or of John and Henry Lawrence of the Panjab has obtained inspiring glimpses into lives that put the Kingdom first as administrators of the British Government in India. The Japanese employed Captain L. L. Janes as an educator, but the wonderful Kumamoto Band—a group of students who came to be among Japan's most distinguished Christians—was sufficient evidence as to where his primal loyalty was. What a tremendous gain for the Kingdom would it be if every man from our Christian homes and schools who went abroad in commercial, governmental, or professional tasks felt the call of Christ to witness for him in these posts, by word and deed and life.

Here we can well learn from Muhammadanism. Its most characteristic method of expansion is found in the zeal of the individual believer. No profession or occupation unfits the believer to be a preacher of the faith; it is, in fact, the trader who takes the largest place in Muslim propaganda. In a list of Muhammadan missionaries, published by an Indian paper in Lahore, we find the names of schoolmasters, government clerks in the canal and opium departments, traders, including a dealer in camel carts, a newspaper editor, a bookbinder, and the like. Some would even say that every Muslim is a missionary.

While the universal call that comes to every Christian to place his life absolutely at God's disposal by no means involves going as a missionary to the foreign fields, yet, with needs and opportunities as they are, this specific call is certainly a possibility. And at this point let us make sure that we do not claim any exemption. This original and primary commitment to God's service does certainly involve a willingness to go, if that should prove to be his will. Readiness to do missionary work ought not to be considered an utterly unre-

lated affair which one may decide at will irrespective of the primary commitment of his life. Once enlisted as a soldier, one may not claim exemption from service in Mexico or overseas.

And yet there is something harsh about these phrases—surrender, commitment, enlistment, relinquishment of all exemption. They come from an age when democratic ideals were not so pervasive. The whole question of call needs to be restated in other terms, giving up the arbitrary, military, domineering aspect of these phrases, and bringing out Christ's conception that we are not servants, but friends, so that the relationship is much more personal, cooperative, and social.

IV

When once we have accepted as our call a participation in the recovery and the perfection of the whole life of all mankind, *the discovery of the particular bit of work that any individual should do* would seem to be a simpler matter. But who of us has not at times felt baffled in the search to know with surety just what God would have us do, even when we were willing to be led? Our whole conception of God as Father, however, assures one that the individual who seeks guidance can count on arriving at his vocation. To each man or woman the knowledge of God's will may come in different terms, but in one of the many ways that his sheep hear his voice, the great Shepherd will speak to you. It may be through some speaker in conference or church; or it may be a flash of illumination as you read God's Word. It may be some silent inward urge, in the presence of which every other course feels wrong; or it may be the compulsion of external forces shaping one's life. To some it will come as a challenge to do the apparently impossible; to others it will mean the faithful continuance in still and quiet waters. Light may spring up suddenly; possibly it will be a purely rational decision. Or the next step, only, may be given—"Rise and enter into the city, and it shall be told thee what thou must do" (Acts 9:6). But we may be confident that in one way or another we shall know what to do when the time comes for decision, if we are true to the conditions. A few principles, however, may help us in this great life problem that faces every one.

Life is not made up of a single choice. For most people

life's course does not follow plainly from a single specific call. Most of our lives contain a succession of decisions. Ability to discern these inward leadings is an attainment and the habit of sensitive response to them can be built up only through repeated acts of the will. No one can read Paul's life without noticing how his will continuously placed itself in line with God's, as a compass needle comes to rest on the meridian. He wanted to go to Bithynia, but "the Spirit of Jesus suffered them not"; he is "forbidden of the Holy Ghost to speak the word in Asia" (Acts 16:6, 7); he goes to Macedonia as a result of a call; he feels a definite inward command to stay in Corinth and not be afraid.

No wonder some are blind and confused when finally the big choice of their life-work comes. They are like a wireless receiving station to which the meaningful waves are coming all right, but in which the coherer or receiving apparatus has not been placed. They have not developed the capacity to hear spiritually. If it takes practice to develop skill in the detection and interpretation of distant objects on the sea that may prove to be hostile craft; if an airman must be specially trained to interpret the strange landscape presented from the sky; is it not natural that we must acquire through constant practice the ability to sense God's direction of our lives? We are expected so to use our gifts that we may be able to see when and where we are called to branch out into a new path. No one else may be able to recognize the guidance that comes to you; but you must have so lived and listened that you will know when to leave the old and take up the new.

This simply means that *we must prepare for great choices by being faithful in little ones.* Only as we habitually seek to interpret the purpose of God and regard our life throughout as a continuous trust from him, can we fittingly prepare ourselves for the great decisions when they come. Thus living, we shall sometime be able to say:

> "I heard him call
> 'Come, follow,' that was all.
> My gold grew dim,
> My soul went after him.
> I rose and followed, that was all.
> Who would not follow if he heard his call?"

The detection of God's will with sureness is also a social affair. The more nearly the family, the church, and society are interpreting their functions in the light of vocation, the more the corporate aspect of human life is Christian in its outlook and attitudes, the greater will be the certainty that the individual will be able to make a fine adjustment to God's will. In developing individual harmony with God's purpose, as in so many other things, we find ourselves involved with others. Social harmony with God's will and individual harmony must progress together.

It is a comfort, furthermore, to remember that in the social group of which we are a part there is One who is more interested than all the rest in our arriving at a true perception of our vocation. We do not need to think of ourselves as alone in this effort to find out the will of God. *The greatest personality in the universe is ever joining with us in our effort to know his will.*

Why is it that we so seldom come to him with *a simple childlike prayer for guidance?* We have his promise that those who ask shall have and that those who seek shall find. How can we expect to interpret the fluctuating play of circumstance, or the opening and closing of doors along our path, if we do not discipline ourselves through prayer and reflection to discern his will? A more frequent request for such direction would lead us to go forward on life's way with ever deepening reverence.

We must employ reasonable means of ascertaining facts of need and opportunity, if we wish to admit into our lives the very material out of which a call comes. Mackay, humanly speaking, would not have gone to Uganda if he had not begun to read widely on Africa, thus becoming impressed with the fact that Muhammadanism was making its great strides in Africa because it carried with it a higher civilization. The question came to Mackay, Why should not Christianity carry its superior civilization to the blacks? It was not until Hannington resolved to make himself better acquainted with what was being done to carry out the will of Christ for the world, that he learned of the serious crisis brought about by the death of Smith and O'Neil. To this young rector, unconventional, athletic, occupying an easy post in England, but dead in earnest, this new knowledge proved to be his call. James Chalmers in New Guinea became one of the most

famous and successful missionaries of modern times. When he was still a boy his pastor one Sunday read a description of work in the Fiji Islands. This information, along with the earnest appeal of the pastor, was the call to Chalmers.

It is not simply information and perception of need that produce the most powerful call. *Consciousness of power to meet that need forms one of the most appealing elements in vocation.* Power to meet the need, however, is not to be thought of as power merely in one's self. Often utter insufficiency is the only consciousness. But there must be enough experimental knowledge of God in and through the channel of one's life to bring the assurance, "I can do all things in him that strengtheneth me" (Phil. 4:13). The contrast between supply on your part and demand on the world's part should enter into a person's entrance upon any walk in life. Religiously, it is the contrast between the non-Christian world both here and abroad and the riches that are in God through Christ. It was this that moved Keith-Falconer to go to Arabia. "Whilst vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission field." David Livingstone, after reading Gutzlaff's appeals for China, decided to give himself to missionary service. In writing to the directors of the London Missionary Society, he said: "At home the population is fairly well supplied, while the majority of the population of the world is entirely destitute of the means of grace. The greater prospect of usefulness and the fact that, even were the present rate of self-dedication of qualified persons to that cause greatly augmented, many millions must perish without even the chance of hearing the glad news of salvation by Christ, would render it imperative on me, if qualified, and on all other qualified Christians to obey the command of our risen Redeemer." Perception of need, willingness to go, and consciousness of something to give, are the elements in many a call.

V

If, however, we say that world Christians in whatever walk or place in life should, just as much as foreign missionaries, think of their work as a vocation—that is, as something to

which they have been called of God—then *the same standards of consecration and character should be expected of all.* The spiritual qualifications of a missionary have been worked out with some care. We are right in placing a very high standard for one who is to be an ambassador of the Church to distant peoples. We are wrong in tacitly admitting that any less exacting standard should content a member of the same church at home. If the plain people of shop and farm and trading vessel may rightly regard themselves as called of God, if their specific vocations are forms of kingdom work, then their tasks require spiritual qualifications also.

Let us apply some of the standards set up for the foreign missionary to our own lives. We are told that the missionary should have such a character as shall demonstrate the power of Christ in individual life; but is this a qualification from which any of us should be released? Missionaries are warned that the people in non-Christian lands are ready to have their bodies cared for and to be helped materially, and that therefore they will be tempted to spend their lives in giving people what they are willing to receive, to the neglect of any effort to give them what they most need. Is this warning less needed by the world Christian at home, engaged in the ministry of the farm or shop or office? Missionaries are told that they must guard against "dictatorialness, dogmatic assertiveness, slothfulness, spiritual indolence, mere formality of service, weakening of moral fiber and tone, degeneration of standard and ideal for self and others." Are not these equally the temptations of those who stay at home? If the missionary must maintain his spiritual power by cultivating habits of spiritual refreshment, shall we on our part expect to attain such habits without conscious effort? If the missionary must not let school work, or hospital, or editor's desk distract him from personal work with men, pray what releases the Christian teacher, doctor, or editor from personal work in this land? Almost every missionary is greatly overworked, as indeed we feel we are here at home; but is he the only man to be expected to make careful adjustment between routine and spiritual efficiency?

Candidates for foreign mission service are told that men are wanted who will esteem home and companionship of loved ones and ease and pleasant surroundings in such a way as not to let these dull God's call to duty. They are told that

they must show a constant willingness to sacrifice, to endure hardness, and to hold personal comfort lightly. But why should Board secretaries have to apologize for placing the qualifications so high? Why are they afraid of discouraging the very men and women whom they most want to have go abroad? Is it not because the Church has failed to apply a spiritual standard to *each* vocation? The Church in behalf of each of its members must turn again to Christ, who said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Now if one is to balance over against a missionary's vocation of developing the Kingdom another's apparent task of making shoes, or selling oil, or designing engines, then undoubtedly the previously enumerated high qualifications seem more necessary for the kingdom man than for the shoemaker. But the trouble comes in imagining that anyone is called merely to make boots or sell oil or design engines. These, also, are called to develop God's Kingdom in and through and along with their necessary tasks. Kingdom work requires kingdom qualifications. It was because Carey, the shoemaker, had them, that he could have them when inaugurating modern missions in Serampore. When the Church expectantly trains each of its members to the attainment of such qualifications, it will more rightly conceive its mission.

As in modern warfare you can scarcely speak of non-combatants, so for the growth of the Kingdom throughout the world every man's, woman's, and child's utmost is required. There are no peculiar callings in the sense that they alone are sacred. Christ is calling many young men and women to enter the very center of modern business and political life, to fight inefficiency, ignorance, and sin, to grapple with problems, with the faith that only a Christian can bring to bear, and to witness throughout that life is more than food and the body more than raiment. The spiritual qualifications set up for the Church's ambassadors abroad are certainly none too high for every line of work, if abundant life is the heritage of all. The standard for a missionary is certainly very high, but great also is the standard for a Christian business man who must work in absolute loyalty to the spirit and principles of Christ. The mark of a world Christian in any sphere is readiness to face the high demands of his life-work as a sacred vocation.

TOPICS FOR DISCUSSION

1. How would you show that Christianity demands that a commercial career be regarded as a "vocation," as much as the ministry?

2. To what extent is the foreign representative of a business house under obligations to extend the Kingdom?

3. What difference is there between calls to military service, Red Cross work, winning America to Christ, and winning the entire world to Christ?

4. Criticize the following opinion: "It is not considered ethical for missionaries, ministers, physicians, and teachers to compete with one another and seek to put each other out of business, or to regard their earnings as their main inducement to labor. But the manufacturer, the importer, the broker, the mechanic, the unskilled laborer, are supposed to be influenced by far lower motives. Until we elevate every trade and calling to a holy ministry, until the nominally Christian merchants who enter the markets of non-Christian lands are impelled by the identical motives which send out the missionary, the commerce of Christendom is the propaganda of an anti-Christian ethic."

5. Who are God's chosen people today? What would be the effect of a general belief that there is a divine plan for every nation?

6. What matters most—the character of the work, the place of the work, or the fact that it is the work to which God has called you?

7. What constitutes a call?

8. How is a vocation to be discovered?

9. In what attitude of mind and spirit should the student of the purpose of God for his life approach decision?

10. Which of the nine "marks" which we have been studying are possessed by a typical trade union? By a typical church?

11. The Church has had a long history of dealing with a great world problem. What are the richest lessons that can be drawn from this experience for our world tasks?